

History of Methodism in Texas

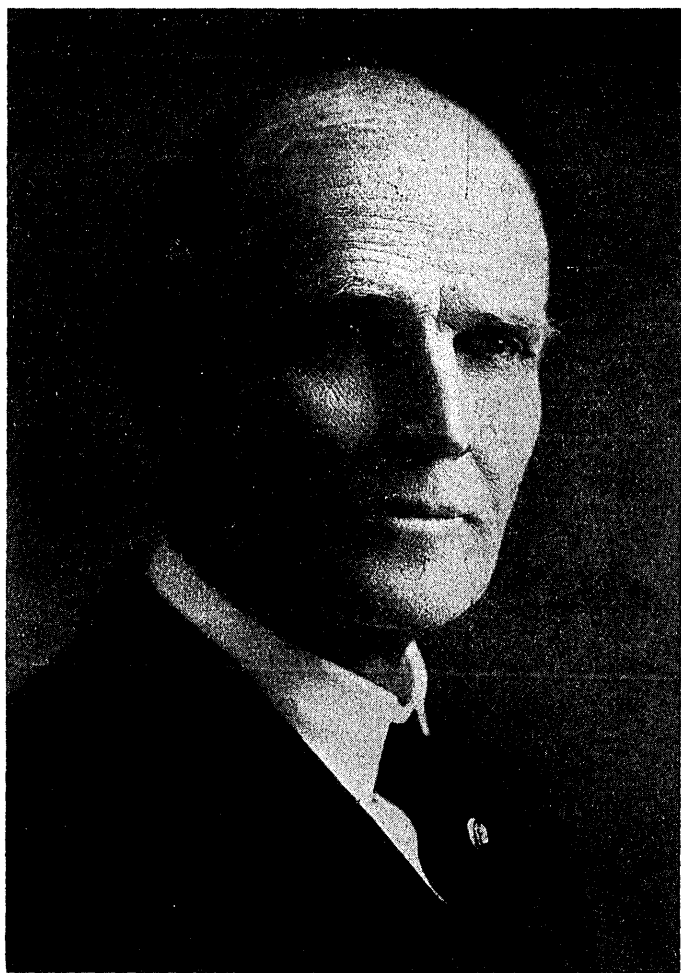
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THE EXPANSION OF METHODISM IN TEXAS



MACUM PHELAN

**A HISTORY
of
THE EXPANSION OF
METHODISM IN TEXAS**

1867—1902

Being a continuation of the
History of Early Methodism in Texas,
by the same Author.

BY
MACUM PHELAN
"



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To My Brother
CHARLES T. PHELAN

PREFACE

THIS second volume is projected very much along the lines of the first volume, published in 1924, and is intended to be a continuation of that narrative and a companion volume.

The author has endeavored to credit, in the text or in footnotes, all sources used in the making of the work. His thanks are due to all contributors quoted herein, and in addition he wishes to thank Mr. L. W. Blaylock for granting access to the old files of the *Texas Christian Advocate*, and to the Library of the Theological Department of Southern Methodist University, for valuable assistance in completing his records of the conference minutes.

Due to an eye affection which developed after the manuscript was completed, the author has been unable to personally read the proofs of the work, or to prepare the Index himself. He is indebted to his wife and to his son, Charles, and to his daughter, Charlotte, for the performance of this arduous task. If errors have crept in, or remained undiscovered, it is due to their inexperience, and not to the want of diligence or devotion to their work.

M. PHELAN.

September 1, 1937.

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A HISTORY OF THE EXPANSION OF METHODISM IN TEXAS

CHAPTER I

THE YEARS 1867-1868

THE General Conference of 1866 created one new conference in Texas, the Northwest Texas, and conferred upon another, the East Texas, the power to divide itself at will. This option was exercised at its first session following the grant, thus creating another new conference, called for a few years the Trinity, but later the North Texas. We have then five conferences to take account of in our history—the Texas, East Texas, West Texas, North Texas, and the Northwest Texas—and, of course, a much wider field to cover than before the War. Notice must be taken later, also, of other bodies coming into existence: as the missions to the Germans and the Mexicans, conferences of the Methodist Episcopal and the Methodist Protestant churches; and the work among the colored people.

Conference boundary lines, as defined by the General Conference of 1866, may be worth noting, as they exhibit in at least one instance a complete ignorance of the geography of the western part of

the state. The dividing line between the Texas and East Texas Conferences was Galveston Bay and the Trinity River. The line between the Texas and the West Texas Conferences followed the east lines of Jackson, Lavaca, Gonzales, Caldwell, and Hays Counties. The division between the Texas and Northwest Texas Conferences, omitting some minor details, followed the south lines of Williamson, Milam, Robertson, and Leon Counties. Between the Northwest Texas and the Rio Grande Conferences the boundary is described as following "the road from San Antonio to Fort Mason; thence due north to the Colorado River; thence up that river to the Big Spring; thence due north to the state line". The Big Spring was not on the Colorado River, but forty miles west of it (the spring having long since gone dry). But a line drawn from it, or from the river forty miles east, due north to the state line would have divided the Panhandle-Plains country into about equal parts, throwing half into the West Texas (or Rio Grande) conference, and the other half into the Northwest Texas. It may have been intended to divide that part of the state in such way, but it is hardly probable. Of course there was nobody in that country in those days to contend about boundary lines, and in the course of time a good many adjustments had to be made, there and elsewhere, in accordance with a better geographical knowledge and in order to more nearly equalize matters among the various conferences.

The Texas and the East Texas Conferences, after the division of the latter, were now confined to the older sections of the state, and there was but little pioneering work to be done within their borders. The pioneering of the future is to be found in connection with the other conferences, the West Texas and

the Northwest Texas doing the larger part, and the latter bearing the largest share of all, due to its vast expanse of unsettled territory. It is to be a pioneering different in some respects from that of the past. We shall have less of rainfall and fewer swollen streams, and more of drouth, sandstorms and northers; less of the forest and more of the prairie and open country. At the same time we shall be coming more and more into the railroad building era; the rise of towns and cities; the erection of churches and the founding of more and larger schools. On the whole, an almost imperceptible but a certain movement from country to town, a transfer of interest from circuit to station, and other attendant changes, characterize the modern period. But taking up the thread of our history in the late 1860's we are still in a primitive age, similar in many respects to the years which went before.

Looking over the appointments of all the conferences of 1866 we find many of the same men who first appeared in the earliest days of our history still in active service. A few of these familiar names are: Joseph P. Sneed, who helped to organize the first church in Texas in 1834; Robert Alexander, the first of that trio of regular missionaries to enter Texas in 1838; Henderson D. Palmer, reputed to be the first man licensed to preach here; and quite a list of "old timers" whose ministry in Texas goes back into the 40's, among them being Homer S. Thrall, John W. DeVilbiss, J. W. Whipple, John C. Woolam, Daniel Morse, O. M. Addison, Jefferson Shook, N. W. Burkes, F. M. Stovall, Thomas F. Cook, Wm. K. Wilson, R. W. Kennon, J. M. Wesson, Milton H. Jones, C. A. Grote, R. H. Belvin, C. W. Thomas, I. G. John, J. W. Fields, James Graham, and J. W. P. McKenzie. Other connecting links with the last dec-

ade before the War include Lewis B. Whipple, William Monk, James M. Johnson, S. C. Littlepage, Asbury Davidson, Buckner Harris, John L. Harper, D. W. Fly, John T. Gillett, H. V. Philpott, James T. P. Irvine, Wesley Smith, F. C. Wilkes, W. H. Seat, John S. McGee, H. S. Lafferty, O. A. Fisher, L. R. Dennis, John S. Mathis, J. R. Bellamy, Richard Lane, John N. Hamill, M. H. Neely, J. M. Binkley, W. H. Hughes, Wm. E. Bates, John Adams, F. Vordenbaumen, John A. Schaper, Milton H. Porter, Quinn M. Meniffee, John B. Tullis, Neill Brown, R. S. Finley, John W. Chalk, W. J. Joyce, and Fountain P. Ray. Some who were admitted, or transferred to us, just prior to or during the War, were to make them a name after that conflict, such as John H. McLean, J. Fred Cox, W. R. D. Stockton, A. J. Potter, P. W. Gravis, Roswell and James T. Gillett, Jerome B. Annis, and G. W. Graves. From this list it will be seen that the predominating numbers in all the conferences were seasoned veterans of the *ante-bellum* era. Some of them are to go along for two or three decades yet, but we shall find their ranks beginning to thin out the first year, and more rapidly as we move along through the years.

The death toll among preachers and people alike was very heavy in 1867, due to the most dreadful scourge of yellow fever which had ever visited Texas. The first victim in the ranks of the ministry was Thomas F. Cook, who died at his home in Texana on July 24, 1867, after an illness of four days. He was a son of Valentine Cook, Methodist pioneer of Kentucky. Thomas Cook was admitted into the Mississippi Conference in 1848, but he immediately transferred to the Texas Conference. He labored for many years in the western part of that conference, at Gonzales, Texana, Goliad, and other places.

For some years he was agent for Soule University. In 1864 he transferred to the Rio Grande Conference, of which he was a member at the time of his death.

William Rees, who was stationed at Houston in 1867, died there that year of yellow fever, together with his wife, who was a daughter of John Rabb. Rees was a native of Wales, where he was born in 1828. He came to Texas in 1853, and joined the Texas Conference in 1856.

William T. Harris, pastor at Victoria and Lavaca, was another victim of yellow fever in 1867. He was born at Helena, Ark., in 1833, a son of Rev. Leon M. Harris. The family moved to Texas in 1853 and settled in Jackson County. He was admitted to the Texas Conference at Waco in 1857. He was rising to prominence in his conference, and was known as a scholarly and an impressive preacher, when the yellow fever broke out on the Coast. He was stricken at Texana, and died on Aug. 14, 1867. One of his children died soon after and was laid beside him. The Rev. George C. Moore, a special friend, pastor of the Presbyterian church at Victoria, died of the disease. The only ministers left in that section were H. S. Thrall, pastor at Indianola, but living at Lavaca, and Father Alexis Renox, a Catholic priest. Together they visited the sick and dying. Thrall was taken down, but recovered; the priest was attacked and died. Oliver B. Adams, admitted at Waco in 1857, but subsequently located, died, as did also Jesse C. Perham, local preacher, formerly a member of the Alabama Conference.

The plague was especially fatal about Chappell Hill, and the students in the schools and the citizens there suffered heavily. Rev. B. T. Kavanaugh, local pastor, lost a son and daughter, and R. Weems, a

brilliant young minister just ready to enter the conference, was a victim. At Huntsville Rev. R. T. Heflin, D. D., president of Andrew Female College, died of the fever. He was a native of North Carolina, where he was born in 1819. After serving some years in the ministry in that state he became editor of the *North Carolina Christian Advocate*. Coming to Texas in 1862, he taught school at Springfield until the winter of 1863, when he was chosen president of the school at Huntsville. The yellow fever invaded his home in September, 1867, taking first his oldest son, then his wife, and last of all the summons came to him. Dr. W. P. Kittrell, president of the board of trustees of the Huntsville school, died of the disease.

Quinn M. Meniffee, pastor of our church at La-Grange, was the last of our preachers to succumb to the yellow fever scourge of 1867. He was a native of Texas, the son of William Meniffee. He was educated for the law, but in 1857 he relinquished that profession for the call to the ministry, and he was admitted into the Texas Conference at Waco. He travelled but two years, however, then asked for a location, and again took up the practice of law. At the outbreak of the war he entered the Confederate army; was wounded at the battle of Sharpsburg, which caused the amputation of one leg. While lying in the hospital his attention was attracted to a dying comrade near him. He read and prayed with the man, and saw him happily converted. After the war his heart again turned to the ministry, and he was readmitted to the Texas Conference. "One of the most touching scenes we ever witnessed", says one who was present, "took place when he first entered the pulpit after his return home. It was at a camp meeting, among the playmates of his boyhood. As

the noble young man went hobbling into the pulpit upon his one leg with his crutches the sight awakened the sympathies of the whole assembly, and there was scarcely a dry eye in the multitude". Menifee was stationed at LaGrange in 1866-67, and under his ministry the work was visited by a great revival early in the year.

Besides the fatalities from yellow fever, there were numerous deaths among the preachers from other causes in 1867, making that year the most fatal which the ministry had yet suffered.

Thomas Wooldridge died on June 27, 1867. He was first admitted to the Texas Conference in 1845, but after one year, owing to poor health, he took a local relation. He was readmitted in 1852, and for a number of years, under many afflictions, labored faithfully. He was on the superannuated list at the time of his death.

A. W. Goodgion, who had been admitted to the East Texas Conference in 1853, and, according to his memoir, "never did take rank equal to his capacity as a preacher", died in 1867.

John N. Hamill, a leading member of the East Texas Conference, died June 1, 1867. His memoir gives us few facts about him except that "he died away from home". He moved from Tennessee to Texas with his family in 1842, and settled on Honey Grove Creek, in Fannin County. Hamill first worked at the carpenter's trade, and is said to have erected the first house for business purposes in Honey Grove. His entrance into the East Texas Conference came by transfer from the Louisiana Conference in 1851.

Samuel Lynch, another member of the East Texas Conference, died November 3, 1867. He was a native of Virginia, but the family early moved to

East Texas, where young Lynch was licensed to preach by Samuel A. Williams in 1848. The following year he was admitted to the East Texas Conference. He continued in unbroken relation to that conference for eighteen years. His memoir says: "It is doubted if any man, living or dead in Texas has gathered more seals to his ministry in eighteen years than the lamented Lynch. It was not unusual for him to come to conference from his field of labor with the rolls of his converts stretching out from one to three hundred in number." He was said to have been the man upon whom the bishop and his counsellors relied most "to build up broken down circuits, and to lead in the charge on the strongholds of Satan".

Francis Wilson, whose death occurred in 1867, figured prominently in our history in the earlier days. He had been retired and somewhat secluded in Louisiana for several years. (See Volume I, page 145.) Concerning William A. Smith, whose name simply drops from the roll this year, with no record of what became of him, a word is needed. He was a brother of Wesley Smith, of the Texas Conference—pioneer of the San Saba country—and of James A. Smith, a local preacher of Dallas County, one of the first to preach in that county. William A. Smith joined the Tennessee Conference in 1830, in the same class with Robert Alexander and Asbury Davidson. At the organization of the Alabama Conference in 1832 he fell into that conference. In 1850 he transferred to the Texas Conference, in which he labored for ten years, taking the superannuate relation in 1860. He died at Austin in 1867.

The newly organized Northwest Texas Conference lost one of its leading members in 1867, in the person of Wm. McKendree Lambden. He was the

son of a distinguished minister of the Pittsburg Conference, and in early life enjoyed the best of religious and educational advantages. He was admitted to the Texas Conference at Waco in 1857, and at once took rank among its foremost preachers. In 1859 he was stationed at Houston, and in 1860 he was appointed to the Fort Worth District. He was a member of the General Conference of 1866. He became president of Waco Female College; but in 1867 he was serving a nominal appointment as agent for the *Texas Christian Advocate*. He died and was buried at Waco.

Yet other names swell the death roll for this year. Joseph Bond was a transfer from the St. Louis Conference to the East Texas Conference in 1865. He died in 1867, while serving on the Crockett District. James W. Shipman transferred from the Arkansas Conference to the East Texas in 1850. From 1857 to the close of the War he was agent of the Book Depository at Galveston, and also of the *Advocate*. After the war he located and entered business in Galveston, where he died in 1867.

An unusual fact in connection with our long list of deaths may be noted in passing. Four of those who died in 1867 were admitted together into the Texas Conference at Waco in 1857, just ten years before; these being William T. Harris, Oliver B. Adams, Quinn M. Meniffee, and Wm. McK. Lambden.

It remains to close this melancholy record by taking account of the most unusual and tragic death of all, that of James K. Tansey (one record has it Tanzy, but probably incorrect). Tansey was born in Virginia in 1835, and received his education at the University of Virginia. He preached in Virginia and Missouri during the War, and then transferred to the Alabama Conference. He came to Texas in 1865

or 1866, and his name appears in connection with the Columbia and Brazoria charge in the fall of 1866. He was said to be in poor health, and was desirous of a more western climate. During the late summer of 1867, one report has it, Bishop McTyeire had written him to meet him at some far western point for another appointment. Another report says that his presiding elder had sent him west for his health. At any rate Tansey was making his way westward on horseback, when somewhere near San Antonio — some say between San Antonio and New Braunfels, and others that it was near a water tank west of San Antonio — he was found murdered, his horse gone, and his pockets rifled. A sum of money concealed on his person had not been found by the robber, or robbers. His head had been crushed in with a piece of iron, and his body had been partly covered with grass and brush, and it was some days after the murder before the body was discovered. Reports differ as to whether the remains were buried at San Antonio or New Braunfels. No one was ever apprehended for the crime.¹

Bishop McTyeire held all the conferences in Texas in the fall of 1867. The first one to meet was the new Trinity Conference, created as a result of the division of the East Texas Conference. We have seen that the General Conference of 1866 conferred upon this conference the authority to divide itself at will. The matter was brought up and debated at the session of the East Texas Conference in the fall of 1866, when the proposal for a division carried, though it was by no means unanimous. The new conference took the name of Trinity, but this name

¹A memoir of Tansey, appearing in the *Pacific Conference Journal* for 1868, indicates that he had transferred the previous year to that conference, and was probably on his way thither when death overtook him.

was changed in 1874 to North Texas. The dividing line agreed upon was the Texas and Pacific railroad, then building from east to west through the country.

The first session of the Trinity Conference was held at Sulphur Springs, October 9, 1867. Bishop McTyeire was not on hand the opening day, and Richard Lane was elected president, and Wm. C. Young secretary. Bishop McTyeire arrived on the second day and took charge. George R. Buchannan and Andrew B. Kendall were admitted on trial. Samuel J. Hawkins was received by transfer from the Louisiana Conference. A. C. McDougald transferred to the West Texas Conference, Wm. T. Melugin to the Memphis Conference, and J. W. Fields, who had been "cut off" in the new conference by the division, transferred back to his first love, the East Texas. A charge of maladministration was brought against Fields, based upon some irregularity in connection with a trial committee, but the charge was not sustained. William E. Bates was censured by a committee of investigation, and advised "that there is no law nor custom in Methodism which permits a church to call its own pastor". The membership statistics of the new conference footed up a total of 7,495 whites and 588 colored, the largest number in any conference in Texas. The districts and their elders were: Jefferson District, R. Lane, P. E.; Paris, John W. Piner; Sherman, J. M. Binkley; Dallas, W. C. Young; Kaufman, M. H. Neely.

The next conference to be held was the East Texas, convening at Rusk on October 23. Isaac E. Wright and T. A. Scurlock were admitted on trial.

The Northwest Texas met at Waco on November 6. No one admitted on trial. Samuel D. Aiken was received by transfer from the Mississippi Conference, and Thomas W. Hines and S. E. Hale from the

Texas Conference. A number of preachers located; namely, Wm. H. Mathis, John W. Ledbetter, Milton H. Jones, Thomas Marshall, James Rice, John R. White, and Oscar M. Addison. The districts: Springfield, John S. McCarver, P. E.; Waxahachie, Wm. G. Veal; Lampasas, James M. Johnson; Waco, L. B. Whipple.

The West Texas Conference met at Seguin on November 27. No one admitted. Received by transfer: A. C. McDougald, James W. Brown. The districts: San Antonio, W. T. Thornbury, P. E.; Gonzales, Asbury Davidson; Victoria, D. W. Fly; Goliad, Thos. T. Leach; Corpus Christi, O. A. Fisher.

The Texas Conference met at Houston on December 11. Jacob Kern, Jr., admitted on trial. J. O. Church, A. L. P. Green, L. M. Lewis, and J. H. Anderson were received by transfer, all from the Northwest Texas Conference. The districts were: Galveston, R. Alexander, P. E.; Chappell Hill, I. H. Cox; Columbus, J. W. B. Allen; Huntsville, J. M. Wesson; German, John A. Schaper; Austin, J. W. Whipple.

The conference sessions of 1868 have more to engage us than those of the previous year. For the first time lay delegates sat in the annual conferences. The proposal to admit laymen to the district, annual, and general conferences was adopted at the General Conference of 1866, but the measure had first to be ratified by a sufficient number of annual conferences, and this was done in 1867, thus providing for the first lay delegates in 1868.

The second session of the Trinity Conference met in Dallas, on October 28, Bishop David S. Doggett presiding, W. C. Young, secretary. The Conference met in the "first" Methodist church at Dallas; that is, it was the first one erected there. Some efforts had been made to build in Dallas before the War, and

\$600 had been raised and placed in the hands of a member for safekeeping. The outbreak of the War suspended activities in this matter, and it was not until 1868 that the movement was taken up again, under the leadership of W. C. Young, presiding elder. It was discovered that the former building fund had been swept away, with all other resources of the holder except a small homestead. The owner sold this home, replaced the money, and with other subscriptions the original Lamar Street Methodist Church was built. It was all ready for the conference meeting, and Bishop Doggett dedicated the church on Sunday during the sessions.

At this conference Samuel S. Cobb and Littleton F. Palmer were admitted on trial. Milton Maupin was received by transfer from the Holston Conference; Charles P. Turrentine, from the Little Rock; J. C. Randall from the South Carolina; and J. P. Stanfield, a superannuate, from the Northwest Texas. No preachers had died during the year.

The report on education took note of McKenzie College which had been suspended several years; recommended the appointment of Dr. McKenzie as head, and pledged the conference to build up and sustain the school. Paris Female Institute, a private school which had been conducted several years by Rev. James Graham, was approved. Also Dallas Female Institute was reported in a flourishing condition, under the management of Rev. Wm. H. Scales. "His school numbers over one hundred pupils. It is just now entering its second scholastic year," says the report. Canaan Institute, located in Grayson County, under the management of J. R. Cole, was commended. With all these female and other schools distributed over the conference, action had been taken, nevertheless, at the session of 1867 propos-

ing that bids be received for the location of a female college. It was reported in 1868 that Sherman had posted a bid of \$9,000, but the Conference resolved that at least \$50,000 would be required, and the matter went over to a future day.

The third session of the Northwest Texas Conference was held at Springfield, beginning on November 11, 1868, Bishop Doggett presiding, John S. McCarver secretary. Springfield was situated in Limestone County, and in its day was an important community and a Methodist center. It first appears as an appointment in the minutes of 1846, and in 1849 Springfield became the head of a new district. A church was built there just before the War, and in this church the Conference of 1868 assembled.

Horace Bishop, who was admitted at this conference, throws some sidelights on the occasion in his published recollections. He says that the church at Springfield was counted a large building for its day; but that on the morning of conference a norther had come up, and as several windowpanes had been knocked out on the north side, attempts were made to put up a stove. An accident had rendered the flue useless, and the stove pipe was hastily thrust through a south window. "Our old Virginia Bishop was suffering from cold and imagination", says Horace Bishop. "He feared pneumonia, far away from Richmond, Va., and other railroad points. In his subsequent write-up the Bishop said the house was full of cracks. When the fierce blasts from the north hit the old gentleman he had failed to observe that they came, not through cracks, but holes. So we had a tempest in a teapot." At the same time one wonders why the presiding elder, preacher in charge, or someone at Springfield, did not display a little foresight, pride, or something, in anticipation of the coming of

an annual conference in the month of November, and put in a few windowpanes, fix the flue, and set up a stove. We take sides with the presiding Bishop in this controversy.

At the conference the preceding year there had been no candidates for admission. In 1868 Lewis B. Whipple stood up in conference and reported: "Bishop, one year ago there were no candidates for admission. We appointed the first week in March as a week of fasting and prayer that God would call laborers into his vineyard. Eight have answered, 'Here am I; send me'. I think our prayers have been heard on high." The following were admitted: James M. Vinson, Horace Bishop, John S. C. Baird, I. P. Jeffries, Hilliard B. Smith, Augustus A. Cornette, and Joseph F. Hines. This is a class of seven. The application of James D. Shaw was brought up by W. G. Veal, but as Shaw was not present to take his examination, his application was rejected. He came in two years later. The ministry was further augmented by the re-admission of James Peeler and Wm. L. Kidd, the reception of Guy C. McWilliams from the Methodist Protestant Church, and the transfer of Benjamin A. Kemp from the Texas Conference and of W. R. D. Stockton from the West Texas Conference.

Two preachers had died during the year: Jackson L. Crabb and Isaac N. Mullins. The former was born Sept. 28, 1824, (place of nativity not given in his brief memoir). He was living in Texas in 1856, and that year was licensed to preach, admitted on trial into the Texas Conference, and appointed to Hillsboro circuit. In 1857-58 he was on Springfield circuit; in 1859, Marlin circuit; and in 1860 Waco circuit. He entered the Confederate army at the outbreak of the War. His health was broken on his

return, and for a time he was on the superannuated list. His last effective years were spent on Owensville circuit. He was secretary of the Northwest Texas Conference in 1867. His death occurred July 30, 1868.

Isaac N. Mullins was born in Madison County, Alabama, May 4, 1811. He joined the Alabama Conference in 1834, and served faithfully in that conference for thirty years. He transferred to the Texas Conference in 1864, served three charges around Waco in as many years, and died at Waco May 31, 1868.

The Texas Conference for 1868 met at Brenham November 25, Bishop Doggett in charge, H. V. Philpott secretary. Owing to heavy rains and swollen streams only eight members were present the first day, and conference adjourned until the next morning, when there was a larger attendance. John S. Clower was admitted on trial, and H. G. Horton, B. D. Dashiell, J. G. Johnson, and David Coulson were re-admitted. F. A. Mood and W. G. Connor were received by transfer from the South Carolina Conference, the former to be appointed president of Soule University, and the latter to be placed in charge of the female school at Chappell Hill—further notice of these matters to be made later.

One member of the conference had died during the year—Wm. G. Foote. No memoir, and the minutes yield only the scant information, after an exhaustive search, that he transferred to the Texas Conference in 1853 from Virginia; served as a professor in Soule University; was in the regular work four or five years; and during the last years of his life was on the supernumerary list.

The East Texas Conference was held at San Augustine in 1868, convening December 2, Bishop

Kavanaugh presiding, Jefferson Shook secretary. Elijah F. Boone was admitted on trial. L. C. Crouse, W. C. Collins, and Acton Young were re-admitted. There were no additions by transfer. Asbury H. Shanks and Joseph Bond had died during the year.

Asbury H. Shanks was a native of South Carolina, where he was born in 1808. He entered the ministry in Alabama in 1831, and travelled in Alabama and Mississippi fourteen years, when he located. Taking up the study of law, he graduated from the law department of Transylvania University, Lexington, Ky., under the presidency of H. B. Bascom. In 1849 he came to Texas and for many years practiced law at Rusk, continuing at the same time more or less active as a local preacher. In 1858 he was admitted to the East Texas Conference, and appointed to Rusk circuit, but before the year closed gave up his work on account of illness, and he held the superannuate relation in that conference until his death, Oct. 20, 1868. His memoir characterizes him as being the ablest defender of Methodist doctrine in East Texas.

Joseph Bond was born in North Carolina in 1814. The family went first to Tennessee, then to Missouri, and in 1844 Joseph entered the ministry. He served on circuits and districts in the St. Louis Conference until 1865, when he transferred to the East Texas Conference. In 1867 he was appointed to the Crockett district, but died Dec. 12, 1867.

The West Texas Conference met at Corpus Christi Dec. 9, 1868, Bishop Doggett president, Robert H. Belvin secretary. A. H. Sutherland and C. R. Shapard were admitted on trial. Wm. C. Dunlap was received by transfer from the North Georgia Conference. Felix G. Fawcett had died during the

year. There was no memoir—not a word. And all we can note is the singular fact that, as he was the only preacher in his conference who had been called by death that year, so he was the lone candidate for admission to the East Texas Conference twenty years before, or in 1847. He came in alone and went out the same way.

This is a good place for the first of a series of short lectures on memoirs. The lack or the incompleteness of these biographical sketches is the chief deficiency of the older conference minutes. In the preparation of a memoir of a deceased brother, what the family and friends of the subject desire most are expressions of appreciation of his life and work and praise for his character and virtues. A man's family already know the facts of his life, and most of his contemporaries know the general run of his ministerial career. These matters are of more or less commonplace interest to them. What is expected, therefore, are eulogistic phrases which will preserve the most pleasing memories of the deceased. These things are proper, and when not overdone any memoir is deficient without them. But what the historian or student wants, fifty or sixty years later, as he scans these memoirs on the faded pages of old conference minutes, are facts. He wants exact information, names and places and dates, the very biographical details which are so often omitted or slurred over. Let each memoir writer remember, therefore, that he is making a contribution to history. His production has a twofold purpose. It is not only for the ear or eye of the immediate survivors and friends of the deceased, but these contributions are to be published in the conference minutes and are to go into the archives of the Church, and it should be remembered that the eye

of some person not yet born may, at some distant day, seek out this very contribution in search of a few facts. Heap all the praise upon your subject which he deserves, but do not omit the biographical facts.

CHAPTER II

THE YEAR 1869

PETER W. GRAVIS was admitted into the Texas Conference in 1859, and sent to Blanco and Perdenales mission; in 1860 he was appointed to Llano mission, both missions being in remote outside territory. When the War broke out he went in as a chaplain in the Confederate army. Returning to his conference in 1865, he was appointed to Stephenville mission, and the mission and the preacher fell into the Northwest Texas Conference when it was set off in 1866. Stephenville mission at that time embraced Erath, Comanche, and portions of adjoining counties, all outside territory. "As I was light for running and small to shoot at by the Indians, the Bishop gave me the outside row", says Gravis, in an autobiographical pamphlet entitled "Twenty-five Years on the Outside Row". Sometime in April, 1866, he organized the church at Dublin, Erath County. This was a new appointment, and, as he tells us, it was the stronghold of another denomination which resisted the encroachments of the new preacher. It was characteristic of the frontier work of that period, and for that matter until far later times, that rival denominations often "locked horns" on doctrinal questions. In this corner of Erath County there was a declaration of open war, which expressed itself in one par-

ticularly interesting and unique way. A challenge was delivered by the opposing church "offering 500 head of cattle to anyone who could show infant baptism from the Scriptures." Gravis accepted the challenge, and a bond was drawn up bearing date of July 29, 1866, containing the details of the matter. The preacher announced an appointment, and on the day set vast crowds came from far and near to hear him. He spent two hours expounding his doctrine, and before he was through he heard exclamations of despair among many of the opposition, some saying, "The cattle are gone!" But he never got the cattle, the explanation being that the bond was defective, using the word "give" instead of "pay." Not content with his cattle deal—or, it may be, because he could not legally collect his cattle—the Methodist pastor arranged and carried through a debate between his presiding elder, James M. Johnson, and "Choctaw Bill," a noted frontier preacher of the other faith. The other side was so badly routed, we are told, that their church disbanded, and Methodism began to thrive in that country. Gravis reported 100 conversions on his work at the close of the year.

Other early day circuit work, of a more peaceful sort, may be found in the recollections of Horace Bishop, admitted to the Northwest Texas Conference in 1868. "I travelled the Fairfield circuit two years; the Hearne and Marlin, the Georgetown, and the Mexia each one year," he says, in his Semi-Centennial Sermon, 1918. "When I was admitted on trial there were only two stationed preachers in the conference: Thomas Stanford at Waco, and J. Fred Cox at Waxahachie. There was only one parsonage; it was at Waco. I was sent from this conference at Springfield to the Fairfield circuit. I went with much enthusiasm. The stewards estimated for my

support one hundred dollars. Salaries were unheard of. I had no home. I lived with the people. A few of them were in good circumstances. More of them were poor. I had fourteen regular appointments. I preached twenty-eight times a month. I never took breakfast and dinner at the same place except on Friday, which was laundry day in the country. I spent my Fridays at the home of Colonel B. A. Philpott. Mrs. Philpott looked after my laundry and mending. My wardrobe was one end of my saddlebags; my bookcase the other end. I had a small trunk at Colonel Philpott's containing some surplus clothing. I had a few books there also. My 'Study' was the shade of any tree on the way to my appointment, where there was grass for my horse. I visited every home on my circuit, and when it seemed appropriate had a short prayer before leaving. I slept wherever it was convenient, sometimes on a sheepskin or my Mexican blanket, occasionally on a dirt floor or puncheon floor. I preferred the dirt, as it was not quite so hard. I knew the children and could call them all by name. I knew how many and which of the family had been converted and were members of the church. On one occasion I suggested that we pray before retiring, and the husband said, 'Well, pitch in.' At the table instead of saying 'Ask a blessing,' a man once said, 'Parson, it's up to you.'"

One particular incident we will add from this circuit memorabilia: "We had small congregations on week days; but I preached the same to one as to a multitude. On one occasion I rode seventeen miles through a raging blizzard to a Thursday appointment at Tacker's school house. There was no shutter to the door. The chimney was in the north end, and the back of the fireplace was not as high as the jamb. The cracks between the blackjack logs had

never been stopped. The seats were puncheon logs. I had reached the appointment ten minutes before 11 o'clock. The snow was all over the floor. We brushed it out and built a little fire. My congregation consisted of an old German, his wife and step-daughter. My text was: 'They that say such things declare plainly that they seek a country.' My theme was the Christian pilgrimage. The old German punctuated my sermon with many amens. At the close I asked him to lead in prayer. When we rose up I sang, 'Our bondage here shall end,' and called for mourners. The daughter kneeled for prayer and was converted. I received her into the church then and there. Eight years later I was on the Mexia circuit, living in Mexia. One morning about sunrise I saw the old man coming to my house. He said to me, 'Brudder Bishop, you know my daughter Catherine; she died last veek, and yust before she died she said, Fadder, promise me that you vill go to see Brudder Bishop at Mexia and tell him I do thank him so much because he breached der Gospel dot cold day'."

Horace Bishop had earned his right to deliver a sociological lecture, in connection with his early circuit reminiscences. "There is no rural problem," he declares. "There never has been one since McKendree crossed the Cumberlands. The problem is, to find men who will invest their lives among the lowly, for small pecuniary compensation, and without condescension. It is an honor above crowns and scepters to live with the class of people among whom and for whom Jesus lived and suffered and died. . . . A diploma from a school of theology should be a certificate that you can go anywhere, among any people, becoming all things to all men that you may save some."

There entered Texas in the fall of 1868 one whose subsequent career had such an important bearing upon our educational history that he merits some special notice here. This was Francis Asbury Mood, who transferred from the South Carolina Conference to the Texas Conference, having been previously called to the presidency of Soule University at Chappell Hill. He was born at Charleston, S. C., June 23, 1830, the fifth son of the Rev. John and Catherine McFarlane Mood. He was dedicated in baptism the same year by William Capers. He joined the church during a protracted meeting at Trinity Church, Charleston, conducted by William Capers and others, in April, 1841. He was licensed to exhort in 1848, and licensed to preach in 1849. In 1850 he graduated from the College of Charleston with the degree of Bachelor of Arts, and in December of the same year he was received on trial into the South Carolina Conference. He served two years as junior preacher on a circuit and in 1853-54 was stationed at Sumpter, S. C. During the latter year he received the degree of Master of Arts from his Alma Mater. His next appointment was at Main Street Church, Columbia, S. C. During this pastorate his health became impaired, and he spent a year traveling in Europe. His subsequent appointments were as follows: Greenville, S. C.; presiding elder of the Lincolnton district, Orangeburg district, Charleston district; chaplain in the Confederate hospital service; Charleston Colored Mission; presiding elder of Charleston district; pastor of Trinity Church, Charleston. He was elected professor in Soule University, Texas, in 1867, but declined; elected president of Soule University in 1868, and at the earnest solicitation of Bishops McTyeire and Andrew—the latter his uncle—he accepted, received his transfer

to the Texas Conference, and, with his family, arrived at Chappell Hill in November, 1868.

Doctor Mood—anticipating the degree of Doctor of Divinity which came to him from his Alma Mater in 1870—found the fortunes of Soule University at the lowest ebb, and the educational situation in Texas in a sadly unorganized state. He had understood that Soule University was the “central institution” of Texas Methodism, and he supposed that all the Texas conferences were co-operating in its support. He found that the Texas Conference alone had brought the institution into being, and that none of the others was committed to its support. He soon discovered also that recent visitations of yellow fever throughout the lower country, and especially at Chappell Hill, had created such a widespread prejudice against the school that it would be impossible to rally patronage and support from other portions of the state.

We have noted something of the decline and the difficulties which had beset Soule University in its recent years.¹ These difficulties had increased to such an extent that by the time of Dr. Mood’s arrival at Chappell Hill the school was virtually closed. An interesting, if not a tragic, sidelight on the later history of the University is furnished in a biographical sketch of W. H. Seat,² appointed “financial agent” of the institution in 1867. The agent set forth on an expedition to the Eastern States and to Europe, and received some “valuable contributions”. Harvard University donated some valuable books; Mr. Morse, inventor of the telegraph, donated a telegraphic outfit. Prior to his departure from Texas, Governor Throckmorton gave the agent a letter of introduc-

¹ History of Methodism in Texas, Vol. I, pp. 464-467.

² Blandin, History of Shearn Church, pp. 61, 62.

tion to President Andrew Johnson. The President received Mr. Seat cordially, and he and his cabinet gave him letters of introduction to the different United States ministers in Europe. The Dowager Queen of Holland presented two magnificent volumes of Dutch paintings; the Royal Society made valuable donations. First and last, Mr. Seat got together a vast collection of apparatus, books, charts, et cetera. All of this material was shipped in boxes to Galveston, and there it lay on the wharves and rotted. The financial agent spent nearly four years assembling his "collection," while the institution for which it was intended was battling with waves of yellow fever epidemics and financial disasters.

On the night following Dr. Mood's arrival in Chappell Hill, a heavy rain fell in the country. The next morning the new president sallied forth to look over the university property. The building was of stone, large, unsightly from long closing and neglect. On entering the building "there was occasion for dismay". The rain had poured through the leaky roof, and water was dripping from dome to basement; the whole interior was dark and musty. The visitor did not tarry long on his inspection tour. Outside, the situation in the town of Chappell Hill was as gloomy and uninspiring as the college building itself. The yellow fever had claimed entire families, and many others had moved away. Dr. Mood had six empty houses offered him, rent free, among which he could choose one for his abode. The trustees of the university were disheartened, and turned the institution over to the new president without a word of encouragement or any promise of assistance.

Dr. Mood settled his family at Chappell Hill, and hurried on to Brenham, where the Texas Conference was to meet on November 25th. Bishop Doggett,

who had presided at the South Carolina Conference the year before, and knew Dr. Mood well, was in charge of the Texas Conference. He introduced the new transfer to the conference with flattering words, but privately he had no encouragement to offer the Doctor. He expressed the opinion, that in undertaking to revive a dead institution Dr. Mood was assuming a more difficult task than if he were attempting to found a new one.¹ Other words and facts developed at the conference added to Dr. Mood's discouragements. Meeting a majority of the trustees of Soule University at conference, he submitted to them the estimate of a tinner for repairing the leaky roof of the college building, which amounted to one hundred and fifty dollars. They returned the estimate to him with the report that there was not a dollar in the treasury, and that he might as well ask for thousands as for hundreds. When the committee on education reported to the conference he learned for the first time that a debt of \$17,000 was hanging over the dilapidated property at Chappell Hill.

That Dr. Mood returned to Chappell Hill in a discouraged frame of mind can well be imagined. It would have been a good time to "resign", to pack up and return to the scenes of his former labors in South Carolina — which a man of less courage and vision probably would have done. But we do not find that the new president ever contemplated that step as the course for improving the situation, or of relieving his own feelings in the matter. Instead, we learn that Dr. Mood got hold of a tinner's furnace and "about twenty pounds of solder", and, with some assistance, went on the roof of the college building,

¹ Life of Francis Asbury Mood, by C. C. Cody, from which many of the details here recorded are taken.

and soon the leaks were very successfully closed. Then on Monday, January 2, 1869, Soule University was re-opened. Dr. Mood describes the opening as follows: "We went over to the University building at the appointed hour, and then what? We found some four trustees, about ten citizens, and some twenty-six little urchins. Here was the enthusiasm of a new opening. Here were the students we were to send forth to represent the 'Great Central University of Texas'. I gravely delivered my address from manuscript, in the great, open, cold chapel, to this overwhelming audience — overwhelming in its diminutiveness in every sense. But why be down-hearted? Had we not a big building? A tight roof? And twenty-six little boys to begin with? We arranged our classes; I secured a good, sleek strap, which we found out on the first day that we would need, and started to conduct our university."¹

This is an extended story, this of the last sad days of Soule University, and we would like to break off here and introduce some diversion or other, but the narrative must be prolonged until hope dawns and there is promise of something better—although matters will get worse before they get better.

The fall term, beginning in September, 1869, opened more auspiciously, there being not only a larger enrollment of pupils, but there were ten or twelve students of college grade. Shortly after the session opened, however, yellow fever appeared at Galveston, and soon extended to Houston. A few days later it was reported that the disease had shown itself at Hempstead, seven miles distant from Chappell Hill. The citizens and students at the latter place were thrown into a panic, and Dr. Mood almost into despair. The school was suspended, and many

¹ Cody, *Life of Mood*, p. 282.

said, "this is the last." But in the darkness of that climacteric misfortune there was born in the mind of Dr. Mood, after much thought, anxiety, and prayer, the project which resulted in the greatest and most successful educational venture which Texas Methodists had yet undertaken. It was the plan to unite all the Texas conferences in a really central institution, to be located somewhere farther up the country, entirely outside of the yellow fever belt. He immediately began to act upon the scheme, and drawing up a paper embodying his ideas, he called his board of trustees together and presented the matter to them. This meeting was held on October 4, 1869. The proposal was discussed and at length adopted, with but one dissenting voice. Dr. Mood next made a trip to see Dr. Robert Alexander, the leading figure in the Texas Conference, to enlist his support. Alexander was in a camp meeting, near Bryan, and thither Mood hastened and laid his paper before him. "The old hero scouted the movement as visionary, and without qualification emphatically declared it an impossibility to unite the five Texas conferences on anything." Undaunted by Alexander's opinion, Mood still believed in the desirability and the feasibility of his plan, and he soon thereafter set out for the seat of the East Texas Conference, the first one to meet, which was to convene at Henderson on October 20th.

The paper which Dr. Mood had drawn up, which his board of trustees had adopted, and which he was now to present to the conferences of Texas, was a historic one, and its preamble and propositions show how closely and thoroughly he had thought the matter out. The propositions in their final form, as slightly amended by some of the conferences, were as follows:

1. That an educational convention of the several conferences of the Methodist Episcopal Church, South, in Texas, shall be called to meet at Galveston, April 20, 1870, consisting of the delegates-elect, lay and clerical, to our ensuing General Conference.

2. That to this convention, thus constituted, be committed the duty of arranging for organization, location, and endowment of a University for the Southwest, to be under the patronage and control of the conferences of the State, and such other conferences as may hereafter desire to co-operate with them.

3. That the different male institutions organized or projected under the auspices of our Church throughout the State be invited to send deputations to the convention, to present their several claims for its consideration.

4. That the delegates from each conference proceed immediately upon their appointment, to invite proposals for the most eligible site within their bounds.

5. That the several conferences concurring, if deemed practical, the Bishop appoint an agent, who shall proceed forthwith in raising endowment.

6. The convention, as far as practical, arrange for a homogeneous system of advanced schools preparatory to the University.

7. That each conference concurring pledge its adherence to the action of the convention, and its hearty support of its decisions without reference to personal or local preferences.

8. That in the votes of the convention upon location, the delegates vote by conference, a majority being required to decide the question.

This paper was adopted by all the Texas conferences in succession in the fall of 1869, not without

some questionings and opposition at the outset, but after the first two conferences had approved the matter, the weight of their favorable action made it easier to carry the others. In accordance with the plan adopted, a convention assembled in Galveston April 20, 1870, to consider the proposed matter. Robert Alexander was elected chairman, and Dr. Mood secretary. The question of the location of the institution was the first one to arise, but it was soon agreed to postpone this phase of the subject until a future day. Selecting a name for the new school was the next question up, and this had to be considered and decided. The name Southwestern University was proposed by Dr. Mood, but this title was rejected. The name Soule University was also proposed, and also laid aside. Finally all agreed that the new institution should be called Texas University — a very handy name, which, however, had to be surrendered a few years later by virtue of a prior claim of a State institution. The convention considered the matter of an endowment for the school, but it was plain that the question first to be settled was that of its location. The convention adjourned with the understanding that another would be held the following year.

Leaving the matter of this new central university to be worked out, and to which subject we will return again, we come now to the annual conference sessions of 1869. The first one was the East Texas, meeting at Henderson October 20-25, Bishop Wightman presiding, Jefferson Shook secretary. C. G. Young, Wm. M. Bonner, Daniel W. Ross, and Marion Donegan were received on trial. The matter of transfers is always a troublesome one (to this writer), as the minutes of a receiving conference never show the origin of a transfer. The minutes

simply read: "Who are received by transfer from other conferences? Answer: John Smith." Then the minutes of all the conferences must be examined in order to ascertain from which conference John Smith hails. Fortunately, transfers out of a conference are usually shown in the minutes of that conference, with the name of the body to which the transfer is made; for example: In the minutes of the Little Rock Conference, say, we will learn that John Smith transferred to the East Texas Conference. Pursuing such a method — as we must do in every instance — we learn that the following preachers transferred to the East Texas Conference in 1869: Daniel Morse, from the Texas Conference; Matthew T. Leach, from the Montgomery Conference; Samuel Morriss, from the Little Rock Conference; and R. M. Kirby, from the West Texas Conference.

One preacher had died, this being J. R. Burk, who passed away in August, 1869. He was born in Missouri in 1821; licensed to preach in 1845, and joined the Missouri Conference in 1846, in which he served until his transfer to the East Texas Conference just prior to the War. He served some of the leading appointments of the conference, including districts, until his superannuation about one year before his death. He left a widow and one son. His memoir says that he was a good man and a good preacher—and what better thing could be said of any preacher?

The Trinity Conference was held at Paris, November 3-8, 1869, Bishop Wightman in charge, W. C. Young secretary. Jesse J. Hunnicutt, Alex. C. Moyer, Eugene T. Bates, Thomas E. Sherwood, and James P. Rogers were admitted on trial. Joseph M. Stevenson, D. M. Proctor, J. W. Fields, R. S. Finley, and R. P. Thompson were received by transfer, the last named from the West Texas Conference; Finley

and Fields from the East Texas; Stevenson from the Little Rock. We have been unable to trace the origin of Proctor.

Henderson D. Palmer had died February 17, 1869. Palmer holds a distinct place in Texas Methodist history, as he is believed to have been the first Methodist preacher licensed in Texas. He received his license at Box's Fort, Nacogdoches County, July 7, 1838, from Littleton Fowler, presiding elder of the Texas district of the Mississippi Conference. He was born in Alabama in 1812; joined the Methodist church in 1829, and was appointed a class leader. He attended LaGrange College, at Huntsville, Ala. He came to Texas during the days of the republic, and engaged in teaching at Nacogdoches. After his license to preach, he was admitted into the Mississippi Conference in 1839 (one year before a conference was organized in Texas), and was appointed to Crockett circuit. He labored some thirty years on circuits in East Texas, locating one time, but was soon re-admitted, and in 1866 he took the superannuate relation.

The Trinity Conference devoted much attention to educational matters, as it had done each year since its organization. The following schools were reported as under the patronage of the conference, or of some district: Paris Female Institute, Dallas Female Institute, Whitesboro Male and Female Academy, Sherman High School, and Bethel Academy (Collin County). Resolutions were adopted recommending that each district should establish an academy or high school.

In going through the old conference journals of those days, one finds many things worth calling up, if only to set in contrast with modern affairs. Here,

for example, are the assessments on Dallas station for 1869-70: Conference collections, \$35; Bishop's collection, \$20; delegate's expense, \$10; total, \$65. Verily, we have covered some ground since then.

The Northwest Texas Conference met at Weatherford in 1869, which was then on the borders of the Indian country, and during the sessions many of the preachers and visitors lost their horses. Horace Bishop tells us that he journeyed to the seat of the conference on a borrowed mule, loaned him by Col. Roger Q. Mills at Corsicana, in whose home he and another preacher on their way to conference had spent the night. Bishop's horse had developed a sore back, and Col. Mills offered him his good "saddle mule." Arriving at Weatherford, Bishop and three other preachers were entertained in a ranchman's home, "two preachers to the bed and two beds to the room," Bishop's bedfellow being old Brother Tackett, a veteran Indian-fighting frontier preacher. "That night there was a light moon," says Dr. Bishop in his Life Sketches, "and about 12 o'clock Brother Tackett shook me and said, 'The Indians are in town.' We both got up quietly as we could, slipped to the front door and went into the front yard where his horse and my mule were tied. I whispered, 'I'm liable to lose Col. Mills' mule tonight.' With a Colt revolver in my hand I sat by the mule's head, and he sat by his horse's head. The Indians came up the street, stopped in front of our gate, turned back, crossed the block to another street and went on through town. Next morning the streets were full of moccasin tracks, and eleven horses had been stolen."

At the Northwest Texas Conference of 1869, Bishop Wightman presided, and Fountain P. Ray was secretary. Marshall Lewis and Jackson H. Perry

were admitted on trial. Andrew Davis, who figured prominently in our first volume of History, was readmitted. The minutes show that William Vaughan and R. J. Perry were received by transfer. The minutes of other conferences show that C. N. McGuire transferred from the Arkansas to the Northwest Texas Conference this year; also that J. O. Church and H. M. Glass came from the Texas Conference. R. J. Perry and William Vaughan were from the Mobile Conference, and are shown in the minutes of that conference to have transferred in 1868. No member of this conference had died during the year.

The conference, at its previous session in 1868, had appointed a committee and clothed it with powers to establish a conference college. This committee reported at the session of 1869 that it had begun building such a school at Waxahachie, called Marvin College; that J. W. P. McKenzie, formerly of McKenzie College, near Clarksville, had been elected president; that the preparatory department was already in operation, in charge of Rev. Samuel D. Aiken, A. M. The financial agent, Rev. W. G. Veal, estimated the assets of the new school, in land, cash, and subscriptions, at \$39,723.50.

Report was also made on Waco Female College, chartered as early as 1854. A debt had been paid and title secured to the conference, to accomplish which the church property at Waco had been sold. The congregation, it was agreed, should worship in the college building until such time as they could build on the college grounds.

The next conference to meet was the West Texas, convening at Goliad on December 8, Bishop Wightman in the chair, Robert H. Belvin secretary. James H. Tucker was received on trial; Wesley Smith came by transfer from the Texas Conference.

Asbury Davidson, one of the most prominent members of the conference, had died since the last session. He was born in Tennessee in 1810. He joined the Tennessee Conference in 1831. He served circuits and districts in that state for twenty years, falling into the Memphis Conference when it was organized in 1840. He located in 1851, and came to Texas. He was re-admitted into the Texas Conference in 1855, and appointed to the San Antonio district. Later he served in succession the Victoria district, Gonzales station, Gonzales district, and had just been appointed presiding elder of the Goliad district when death overtook him. He was on his way home from the conference at Corpus Christi in 1868 when he was stricken with pneumonia and died at Helena on December 21. Davidson was a member of the Louisville Convention of 1845 (from Tennessee), which organized the Methodist Episcopal Church, South; he was president of the Texas Conference session of 1862, in the absence of the bishop, and was a member of the General Conference of 1866. The General Conference of that year shifted the Gonzales district, of which Davidson was elder, to the West Texas Conference, thus changing his membership to that body.

The last conference to assemble in 1869 was the old Texas Conference, and it barely got through before the close of the year, holding at LaGrange December 22-26, Bishop Wightman presiding, H. V. Philpott secretary. Five preachers were admitted, as follows: Elam H. Holbrook, Edward B. Rogers, Jacob Bader, John A. J. Rabe, and Wm. Knolle. Marshall J. Jenkins came by transfer from the South Georgia Conference, and John A. Pauly from the Louisiana. There had been no loss in membership by death. Ivey H. Cox, late presiding elder of the Chappell Hill district, was suspended under charges.

He had absented himself from the state and had failed to answer. He had transferred from Kentucky in 1853, and had filled prominent places in both the Texas and West Texas Conferences. John W. Phillips, who had transferred from Tennessee in 1849, and who had been a conspicuous member of the Texas Conference for many years, withdrew and drops out of sight so far as the records of the Church go.

CHAPTER III

THE YEAR 1870

THE sixth General Conference of the Methodist Episcopal Church, South, was held in Memphis, Tenn., in May, 1870. For the first time laymen sat as delegates, in equal numbers with clerical representatives. The delegations attending from Texas were as follows: Texas Conference: R. Alexander, I. G. John, J. W. Whipple; Lay delegates: J. D. Giddings, W. W. Browning, (one absentee); East Texas: L. P. Lively, Jefferson Shook; Lay: J. F. Taylor, (one absentee); West Texas: R. H. Belvin, O. A. Fisher; Lay: W. Headen, D. A. T. Woods; Trinity: R. Lane, J. M. Binkley; Lay: Asa Holt, W. J. Clark; Northwest Texas: Thomas Stanford, L. B. Whipple; Lay: J. R. Henry, R. Q. Mills.

John C. Keener was elected bishop at this conference. The colored membership of the Church were set off into their own circuits, districts, and conferences, under their own ministers. The organization of the new Church was completed at Jackson, Tenn., in December, 1870, when Bishops Paine and McTyeire ordained two colored bishops. The new denomination took the name of Colored Methodist Episcopal Church in America.

District conferences were authorized by the General Conference of 1866, but it was not until 1870 and

after that they became a regularly established part of our economy. Even in the Discipline of 1870 the section on district conferences was very brief, leaving large discretionary powers in the hands of those who composed the conference. And many district conferences made use of these powers, extending them to the discussion and action on questions which would today be regarded as belonging to a much higher tribunal—or fit material only for a “kitchen cabinet”. It appears to have been customary in the earlier days to print the minutes of district conferences, the necessary expense being made up at the session. We have the printed minutes of the old Springfield, Waxahachie, Lampasas, and Weatherford districts, when they were evidently experimenting in this field. The Waxahachie district conference, for example, was held at Chatfield, Navarro County, July 7 to 11 (count the days!), 1870, Andrew Davis, presiding elder, in the chair. Ten committees were appointed to consider the various interests of the Church, including committees on Boundaries and Itinerancy. The Committee on Itinerancy begged leave to report—and the report was adopted—in part as follows: “That the action of the Northwest Texas Conference (or such part thereof as are responsible for the action herein complained of) at its last annual session, in so arranging the districts and supplying them so as to place the presiding elder of each district at home, without reference to their acceptability, or the time they had been on the same work, and hence, to a great extent, localizing them, is, in the judgment of this district conference, highly prejudicial to the best interest of the Church, and not warranted by the law thereof”. And furthermore: “That the action of said annual conference (or such part thereof as procured such action), in changing

the names of districts or changing the boundaries thereof, for the purpose of retaining presiding elders or preachers in charge for a longer time than is allowed by law, is establishing a dangerous precedent, and richly merits the condemnation of this district conference, as also the Church at large”.

The Committee on Boundaries expressed a strong protest against certain changes which had been made in district boundaries, and the delegation to the next annual conference were instructed to present their grievances to the presiding bishop.

All of this probably excites the curiosity of the reader. The brethren must have had some grounds for such outspoken sentiments. An examination of the minutes, showing the arrangement of the appointments in 1869, in contrast with those of 1868, raises questions in our mind, even at this distant day. But there is nothing to be alarmed about. Bishop Marvin is in Texas again, to hold all the conferences for 1870, and if there are any conspicuous abuses anywhere in our system, we can rest assured that they will be corrected.

That Methodist standards of life were slowly, but surely, undergoing a change about this time may be seen from two expressions which we quote; the first from a district conference report of 1870: “Class-meetings have become almost inoperative, on account of the want of interest taken in them by the membership. Meetings are appointed; very few attend, and the result is, the preacher becomes discouraged, and the meetings are neglected”.

The second is from Bishop Marvin’s correspondence from Texas, published in the *St. Louis Christian Advocate*. “I have encountered one thing here which, I believe, is without precedent in the history of trav-

elling preachers", he writes. "Two members of the conference had been to the circus. I write this with hesitation. But it is a *fact*. Indeed, one of them was quite an old minister, a man of high standing. I was amazed. The fact is, there has been a good deal of looseness in this particular. The members, and perhaps local preachers, had been attending circuses in this country with impunity, until the demoralization had reached the pitch indicated in the fact which I have named. The conference did what seemed to it necessary to recover the Church from this malady of worldliness. It was sad to see a man of gray hairs called to account in the conference for going to a circus. But the deed had been done, and the conference could not overlook so grave an irregularity. I hope never, while my head is warm, to hear of another *Methodist pastor* so far forgetting all the proprieties of his character and position. But what caused me the profoundest grief was the information that reached me afterward, that at the Trinity Conference this very offense had been winked at. I heard nothing of it while I was there, or it would not have been passed over in silence. . . . For one, I should hesitate long before I could take the sacraments of religion at the hands of those who have done it".

Some further observations of Bishop Marvin, on other subjects, interest us. "Texas does not get the character of transfers she needs", he says. "Very good men come, but in most cases they are too old, and have heavy families. The question of support for large families in this new country is a very grave one. When a transfer is announced, with eight or ten embarrassing *circumstances* on his hands, the appointing officer of the conference is in hot water at once and the transfer himself is fortunate if he does not find himself in hot water in a short time".

The next quotation is of a more amusing nature, relating to the support of the ministry. He writes:

I must tell you that, first and last, I have learned "a right smart" in Texas. Among other things I have gathered some information on the subject of religious economy. For instance, it was a Texan who, during the War, when Confederate money went down to twenty for one, consoled himself that, at any rate, it was good for one thing—it would pay the preacher. On this trip I have met with another case which is too rich to remain in obscurity. I am assured by several credible witnesses that it occurred literally as follows:

A steward in one of the best circuits in the West Texas Conference contributed as quarterage one hundred pounds of bacon. Now bacon was ten cents a pound, but at the quarterly meeting the brother brought in his bill, charging fifteen cents. Objection was made to the price. The brother acknowledged that if he had taken his bacon to town he would not have thought of asking above ten cents for it. Upon being asked why he charged the preacher more than the market price, he gave, in all simplicity and seriousness, this reply—that all he gave to the church was exactly so much treasure laid up in heaven. It was important to put his bacon at a big price that it might swell his account as much as possible. I gave it up. This exceeded any case I ever heard of in Missouri. To augment one's treasure in heaven by a sharp transaction with the preacher was a brand new operation.

Before coming to the annual conference sessions of 1870 we will note that, at the same time and place as the meeting of the East Texas Conference, namely, at Carthage, Bishop Marvin presided over a colored conference, which he organized and attached to the new church for colored people, the C. M. E. Church. He says that the conference organized with twenty members, and that he presided over it during three afternoon sessions. He adds that on this

occasion it came to his knowledge how in Texas, as in other parts of the Connection, the "disintegration and absorption policy of some of the bishops of the M. E. Church was in operation". Among the Germans, we are told, the same policy was prosecuted, and prospered by the aid of a rich missionary treasury. The German preachers who were corrupted and went off were called by those that remained "Greenback" preachers. Bishop Marvin found on his visits to Texas that real injury had been inflicted on the German work—some of the circuits badly disorganized. He bestowed much attention to these conditions, and here and there appointed white men as missionaries to the colored people, to direct and organize them and to attach them to their own colored organization.

The Methodist Episcopal Church, whose work in Texas had been practically abandoned during the war period, began organizing again soon after hostilities ceased. Bishop Matthew Simpson visited Texas in 1867 and organized a conference. By 1870 the Texas Conference of the M. E. Church appeared to be well organized and covering a large part of the settled portion of the state. At the conference session in Houston in December, 1870, Bishop Levi Scott presiding, there were twenty preachers received on trial. Church membership reported, all classes, including probationers and local preachers, 9,494. There were 32 church buildings, valued at \$39,600; but not a parsonage in the conference. The appointments for 1870 were listed under seven districts, as follows: Houston, Navasota, Austin, Waco, Guadalupe, Tyler, and German.

For another quadrennium or two, until the expansion of the work makes it too cumbersome, we will continue to follow the method pursued in our former

volume of giving every four years a detailed view of membership statistics by charges, and the full list of appointments. These are more or less dry and uninteresting, but are useful for reference, and for checking up on particular places or persons in which the reader may be interested. Bishop Marvin presided in all the Texas conferences in 1870, and it will not be necessary to repeat that item in connection with each. The secretaries of the various conferences were as follows: Trinity, W. C. Young; East Texas, Daniel Morse; Northwest Texas, F. P. Ray; West Texas, R. H. Belvin; Texas, H. V. Philpott.

The Trinity Conference met at Jefferson on October 19. The following were admitted on trial: Charles E. Lamb, James C. Weaver, Denton P. Haggard, Melville C. Blackburn, John K. Street, and Wm. A. Smith. Received by transfer: Joseph Parker, from the South Carolina Conference; Matthew T. Leach, from the Montgomery Conference; Robert P. Thompson, from the West Texas Conference; James A. Bruton, from the Cumberland Presbyterian Church, and Pleasant B. Bailey, from the Methodist Protestant Church. Two members of the conference had been called by death — Green Boyd and Davis Kennison.

Green Boyd was born in 1820, place of nativity not known. He became a member of the Arkansas Conference; located and came to Texas, and in 1865 joined the East Texas Conference. He was sent to Gainesville circuit, which he served two years, then was appointed to Greenville circuit, serving it until his death in 1870.

Davis Kennison was born in Virginia in 1807. He joined the Baltimore Conference, but later located and removed to Missouri, where he spent several years in the practice of medicine. During the war he

came to Collin County, Texas, continuing his medical practice. In 1867 he was admitted to the Trinity Conference, and sent to Clarksville circuit. He was next appointed to the Boston circuit, serving it until his death in March, 1870.

From the journal of the Trinity Conference we note, in passing, two unusual items. In the resolutions of thanks adopted, special mention was made of "the livery stables of Jefferson, for taking care of the horses of the preachers". The second item was the election of a member of the conference "to preach the annual sermon at the next session", this being Lewis B. Ellis. W. C. Young had preached the annual sermon at the session of 1870, and it was published in the journal—a good one, by the way, but very long, filling fifteen printed pages of the journal.

The following are the membership statistics reported in 1870:

Jefferson District—						Members
Jefferson	-	-	-	-	-	234
Linden Circuit	-	-	-	-	-	320
Daingerfield	-	-	-	-	-	350
Kellyville	-	-	-	-	-	205
Sulphur Springs Station				-	-	185
Sulphur Springs Circuit				-	-	506
Pittsburg	-	-	-	-	-	322
Gilmer	-	-	-	-	-	440
Coffeyville	-	-	-	-	-	225
Paris District—						
Paris Station	-	-	-	-	-	138
Paris Circuit	-	-	-	-	-	417
Honey Grove	-	-	-	-	-	369
Ladonia	-	-	-	-	-	246
McAlister	-	-	-	-	-	229
Pine Creek Mission				-	-	100
Clarksville Circuit				-	-	234
Boston	-	-	-	-	-	200

Dallas District—

Dallas Station	-	-	-	-	150
Dallas Circuit	-	-	-	-	480
Denton	-	-	-	-	315
Decatur Mission	-	-	-	-	154
McKinney Circuit	-	-	-	-	409
Scyene	-	-	-	-	225

Sherman District—

Sherman Station	-	-	-	-	115
Sherman Circuit	-	-	-	-	556
Gainesville	-	-	-	-	229
Bonham	-	-	-	-	300
Pilot Grove Mission	-	-	-	-	295
Rockwall Circuit	-	-	-	-	520
Greenville	-	-	-	-	340

Kaufman District—

Kaufman Circuit	-	-	-	-	320
Cedar Grove	-	-	-	-	393
Garden Valley	-	-	-	-	293
Winnsboro	-	-	-	-	250
Springville	-	-	-	-	165
Oakland	-	-	-	-	150
Sulphur Bluff	-	-	-	-	232
White Oak Mission	-	-	-	-	40

And the following are the appointments for 1870:

Jefferson District—

Samuel J. Hawkins, P. E.
 Jefferson Station, R. S. Finley.
 Kelleyville Circuit, R. P. Thompson, C. E. Lamb.
 Linden, J. M. Stevenson.
 Daingerfield, Joseph Parker.
 Mount Vernon, John C. Smith.
 Winnsboro, Calvin J. Cocke.
 Pittsburg, Matthew T. Leach.
 Gilmer, Thomas B. Norwood.
 Coffeyville, James P. Rogers.
 Agent for Sunday Schools, Richard Lane.

Paris District—

Lewis B. Ellis, P. E.

Paris Station, David M. Proctor.

Paris Circuit, Thomas M. Smith.

Honey Grove, John W. Piner

Ladonia, Wm. R. Davis.

Clarksville, James Graham.

McAlister, James C. Weaver.

Pine Creek Mission, Littleton F. Palmer.

Boston Circuit, Alexander C. McDougall.

Charleston, to be supplied.

Paris Female Institute, John H. McLean, Agent and Principal.

Dallas District—

Wm. C. Young, P. E.

Dallas Station, Richard W. Thompson.

Dallas Circuit, Samuel S. Cobb.

Denton, M. C. Blackburn, Wm. E. Bates, Sup.

Decatur, Milton Maupin.

McKinney, Geo. S. Gatewood, Geo. R. Buchanan, Sup.

Gainesville, Wm. L. Carleton.

Scyene, to be supplied (by Wm. R. Smith).

Sherman District—

Jacob M. Binkley, P. E.

Sherman Station, Wm. M. Robbins.

Sherman Circuit, James A. Bruton.

Whitesboro, John W. Chalk.

Bonham, to be supplied.

Kentuckytown, to be supplied.

Pilot Grove Mission, Denton P. Haggard.

Rockwall Circuit, W. P. Reed, J. W. Fields, Sup.

Greenville, Thomas E. Sherwood.

Sherman High School, Wm. P. Petty, Principal.

Sulphur Springs District—

Jarvis L. Angell, P. E.

Sulphur Springs Station, Matthew H. Neeley.

Kaufman Circuit, James T. P. Irvine.

Cedar Grove, Marshall C. Simpson.

Garden Valley, John C. Randall.

Prairieville, Wm. A. Smith.

Springville Mission, Eugene T. Bates.

Sulphur Bluff Circuit, Wiley A. Shook.

White Oak Mission, John H. Lowe.

Johnson's Point High School, A. H. Brewer, Principal.

It will be noted that the Sulphur Springs district displaces the Kaufman district. The membership rolls indicate that we are still in the day of large circuits and small stations. It is to be regretted that our conferences have not yet begun to report on salaries and on church and parsonage property. The minutes of the Methodist Episcopal Church have been reporting church and parsonage property by charges for years, so that it is easy to note the rise of these from year to year. But we must wait several years yet for this information, and the salaries paid, in our minutes.

The East Texas Conference met at Carthage on November 2, 1870. Robert D. Wright was admitted, and David M. Stovall and S. K. Stovall were re-admitted. Received by transfer: John W. Mills, from the South Georgia Conference; J. K. Street, from the Trinity; and, after conference, W. H. Moss from the Louisiana, and stationed at Marshall. W. F. Comp-ton was received from the Methodist Protestant Church. J. H. Neely had died during the year. No memoir.

The membership statistics and the appointments were as follows:

Marshall District—				Members
Marshall Station	-	-	-	201
Marshall Circuit	-	-	-	211
Elysian Fields	-	-	-	300

Carthage	-	-	-	-	-	623
Henderson Station	-	-	-	-	-	171
Bellevue Circuit	-	-	-	-	-	334
Starville	-	-	-	-	-	441
Harrison Mission	-	-	-	-	-	207
Knoxville Mission	-	-	-	-	-	94

Palestine District—

Palestine Station	-	-	-	-	-	no report
Kickapoo and Palestine	-	-	-	-	-	425
Tyler Station	-	-	-	-	-	54
Rusk and Alto	-	-	-	-	-	75
Jacksonville Circuit	-	-	-	-	-	342
Rusk	-	-	-	-	-	410
Athens	-	-	-	-	-	240

San Augustine District—

San Augustine Circuit	-	-	-	-	-	no report
Jasper	-	-	-	-	-	327
Burksville	-	-	-	-	-	125
Newton	-	-	-	-	-	no report
Shelbyville	-	-	-	-	-	361
Melrose	-	-	-	-	-	350
Douglass	-	-	-	-	-	275
Mt. Enterprise	-	-	-	-	-	375
Milam Mission	-	-	-	-	-	215

Crockett District—

Crockett Circuit	-	-	-	-	-	456
Sumter	-	-	-	-	-	160
Homer	-	-	-	-	-	354
Woodville	-	-	-	-	-	75
Livingstone	-	-	-	-	-	191
Liberty	-	-	-	-	-	67
Beaumont and Orange	-	-	-	-	-	37

Marshall District—

L. P. Lively, P. E.
 Marshall Station, W. H. Moss.
 Marshall Circuit, T. W. Rogers.
 Elysian Fields, J. R. Middleton.
 Carthage Circuit, N. W. Burkes.
 New Concord Mission, to be supplied.
 Henderson Station, to be supplied.

Belview Circuit, J. R. Bellamy.
Starville, J. S. Mathis.
Hallville Mission, D. Morse.
Knoxville Circuit, D. M. Stovall.

Palestine District—

L. R. Dennis, P. E.
Palestine Station, John Adams.
Palestine Mission, E. P. Rogers.
Kickapoo Circuit, D. P. Cullin.
Rusk Station, J. K. Street.
Laurissa, Samuel Morris.
Tyler Station, to be supplied.
Athens Circuit, E. F. Boone.

San Augustine District—

B. F. Watkins, P. E.
San Augustine Circuit, to be supplied.
Jasper, E. L. Armstrong.
Burkesville, Martin Matthews.
Newton, to be supplied.
Shelbyville, J. W. Mills.
Melrose, A. D. Parks.
Douglass, M. Donegan, J. W. Overall, Sup.
Mt. Enterprise, J. C. A. Bridges.
Milam Mission, Simms K. Stovall.

Crockett District—

J. C. Woolam, P. E.
Crockett Circuit, W. C. Collins.
Sumter, R. D. Wright.
Homer, F. M. Stovall.
Moscow, Allen M. Box.
Woodville, Acton Young.
Mount Hope Mission, R. M. Kirby.
Liberty Station, W. F. Compton.
Wallaceville Mission, T. A. Scurlock.
Beaumont, Orange, and Sabine Pass, to be supplied.

The Northwest Texas Conference convened at Waxahachie on November 16, 1870. James D. Shaw and James Hiner were admitted on trial; O. M. Addison and S. C. Littlepage were re-admitted. Wm.

Price, from the Mississippi Conference, W. T. Melugin, from the Memphis Conference, and John S. Davis, from the Tennessee Conference, were received by transfer. The minutes show also the names of T. J. Hutson and J. F. W. Toland as transfers, but there is no way to trace their origin.

Owensville High School, in the Springfield district, was recognized as a church school. A committee report states that there was but one habitable parsonage in the conference. Preachers were accustomed to live in homes of their own, or provided by themselves, and this condition prevented the building of parsonages, and was detrimental to the itinerant system. It often encouraged the arranging of circuits—or districts—so that a preacher could live “at home”. A serious hindrance to the work was also noted in the fact that, in too many instances, due to the lack of houses of worship of our own, we were forced to hold services in “union” churches, court-houses, school buildings, and other places not owned by the Church. The Committee on State of the Church comments on this condition as follows: “It engenders jealousy, leads to a timid manner of preaching, furnishes excuses for not holding class-meetings and Sunday schools, and cripples Methodist singing”.

On this point, before proceeding, it is worth while to contrast the freedom, in the matters noted, enjoyed by the pioneer preachers before the war. They had few churches, but it was the custom to hold services, organize churches, conduct class-meetings, and carry on much of the work of the church, in private homes. But these were, for the most part, Methodist homes, and while there were often cramped quarters, there was entire freedom in the exercise of Method-

ist worship and customs. During the first decade after the war there was a transition period, the moving of worship from homes to public buildings, and until the church building era got well under way there were many expressions similar to those quoted above.

Another action of this conference of 1870 remains to be noted. In order to take care of the colored membership, to secure its proper organization and transfer to the C. M. E. Church, Bishop Marvin created a new district, called Northwest Colored District, to constitute a part of a new conference to be named the Brazos Conference, of the C. M. E. Church. The new district was made up of colored preachers, who were appointed to thirteen charges.

The white membership reports and the appointments for 1870 are as follows:

Waxahachie District—					Members
Waxahachie Station	-	-	-	-	143
Waxahachie Circuit	-	-	-	-	216
Reagan's Chapel	-	-	-	-	53
Milford Circuit	-	-	-	-	59
Lancaster	-	-	-	-	315
Red Oak	-	-	-	-	58
Richland	-	-	-	-	214
Corsicana	-	-	-	-	212
Chatfield	-	-	-	-	229
Hillsboro	-	-	-	-	208
Springfield District—					
Springfield Circuit	-	-	-	-	276
West Navasota	-	-	-	-	53
Marlin	-	-	-	-	243
Port Sullivan and Cameron	-	-	-	-	310
Calvert Station	-	-	-	-	23
Owensville Circuit	-	-	-	-	244
Whelock	-	-	-	-	69

Centerville	-	-	-	-	-	290
Red Land	-	-	-	-	-	152
Fairfield	-	-	-	-	-	359

Belton District—

Belton Circuit	-	-	-	-	-	570
Waco Station	-	-	-	-	-	264
Brazos Circuit	-	-	-	-	-	125
Davilla	-	-	-	-	-	332
San Gabriel	-	-	-	-	-	178
Georgetown	-	-	-	-	-	271
Lampasas	-	-	-	-	-	171
Gatesville	-	-	-	-	-	353
Valley Mills	-	-	-	-	-	227

Weatherford District—

Weatherford Station	-	-	-	-	-	78
Weatherford Circuit	-	-	-	-	-	309
Fort Worth	-	-	-	-	-	201
Grand View	-	-	-	-	-	454
Peoria	-	-	-	-	-	264
Acton	-	-	-	-	-	233
Nolan's River	-	-	-	-	-	135
Stephensville	-	-	-	-	-	235
Sulphur Springs Mission	-	-	-	-	-	229
Jacksboro	-	-	-	-	-	111

Waxahachie District—

W. G. Veal, P. E.

Waxahachie Station, L. B. Whipple.

Reagan's Chapel, Jerome B. Annis.

Waxahachie Circuit, Rufus B. Womack.

Milford, F. P. Ray.

Lancaster, Wm. Price.

Richland, Thos. J. Hutson.

Corsicana, Samuel D. Akin.

Chatfield, T. W. Hines.

Hillsboro, W. L. Kidd.

Marvin College, J. D. Shaw, Assistant in Preparatory Dept.

Guy C. McWilliams, Financial Agent.

Springfield District—

A. Davis, P. E.

Springfield Circuit, Geo. W. Graves.

Steel's Creek, J. M. Lewis.

Marlin, to be supplied by H. L. Taylor.

Hearne and Sutton Station, Horace Bishop.

Calvert, Robert Crawford.

Owensville Circuit, O. M. Addison.

Wheelock Mission, J. M. Boyd.

Centerville Circuit, J. F. Hines.

Red Land, to be supplied by Drury Womack.

Fairfield, T. G. Gilmore.

Owensville High School, J. S. Lane, Principal.

Sunday School Agent, J. S. McCarver.

Agent for University, S. C. Littlepage.

Waco District—

John Carpenter, P. E.

Waco Station, Thomas Stanford.

Port Sullivan and Cameron, J. F. W. Toland.

Brazos Circuit, James Peeler.

Davilla, to be supplied.

San Gabriel, B. A. Kemp.

Belton, W. R. D. Stockton.

Georgetown, J. Fred Cox.

Lampasas, Jno. F. Neal.

Hamilton Mission, Jackson H. Perry.

Gatesville Circuit, R. J. Perry.

Valley Mills, W. T. Melugin.

San Saba Mission, to be supplied.

Waco Female College, Thos. Stanford, Agent.

Weatherford District—

James M. Jones, P. E.

Weatherford Circuit, W. W. Thomas.

Walnut Creek, H. B. Smith.

Jacksboro Station, A. A. Cornette.

Acton Circuit, James Hiner.

Nolan's River Mission, to be supplied.

Peoria Circuit, Wm. Vaughan.

Cleburne, S. S. Yarbrough.

Fort Worth, John S. Davis.

Stephensville Mission, James M. Johnson.

Sulphur Springs, Peter W. Gravis.

In the spelling of names of persons and places the system — or the lack of system — of the conference secretaries is followed; as Grand View, Stephenville. The initials, and often the names, of many of the preachers vary from year to year, so that there is no telling just what form is correct.

It will be observed that membership is reported for 1869-70 under the Belton district, and that the appointments for 1870-71 are read out under the Waco district, both districts covering practically the same territory. The fact is, that the Waco district, dating without interruption from away back in the 50's, had its name changed in 1869 to Belton district, and the elder who had served the Waco district for four years, or from 1865, was continued on the Belton district. Waco assumed the title again in 1870, and a new elder was appointed that year, the former incumbent being moved out of the district and appointed to a station.

The Weatherford district comes on the rolls for the first time, displacing the old Lampasas district. But it is a little surprising that the Weatherford district appears to beat back eastward, rather than westward. There is yet no great progress in moving the frontier back into the great unoccupied spaces of the west and northwest.

The minutes show that William Monk transferred in 1870 from the Northwest Texas Conference to the Los Angeles Conference. His appointment out there was the San Bernardino district, consisting mostly of a group of unsupplied charges extending from San Diego into Arizona. He had better have remained in Texas among the Indians. He will come back in due time. William Monk deserves some sort of memorial out in Palo Pinto and Eastland counties, as he pioneered for Methodism on that frontier.

He came to Texas in the 60's from Mississippi, where he had preached for several years. He joined the Texas Conference in 1863, by re-admission or transfer, and in 1865 he was sent to the Palo Pinto mission, the extreme outside appointment. At one point during the year his horse was stolen by Indians, and the next day, with saddlebags and rifle on his back, he walked twenty miles through an uninhabited wilderness to his next appointment, where he was provided with another horse.

The West Texas Conference was the next to meet, convening at San Marcos on November 30. Wm. H. Hays was admitted; A. F. Cox and L. M. McGehee were re-admitted. J. C. C. Black came by transfer from the Mississippi Conference.

Two members of the conference had died: Solomon T. Bridges, who had passed away on November 13, 1870, just prior to the conference session; and the old pioneer, Henderson S. Lafferty. The former was born in Georgia in December, 1822. In 1852 he came to Texas, and in the following year he was licensed to preach by O. Fisher. He was admitted to the East Texas Conference in 1854. He located in 1860, and in 1861 entered the Confederate army, and served during the war. He was re-admitted to the West Texas Conference in 1866, but after two years in the active work took the supernumerary relation.

Henderson S. Lafferty was born in 1798, no available records giving the place of his nativity. He had been a Methodist preacher fifty years, half of that time in Texas, having transferred to the Texas Conference in 1846. He was the first regular pastor sent to Corpus Christi (John Haynie being the first, but only during an army occupation), and Lafferty built the first church in that town. This was of concrete, and with a horse and wagon he himself hauled most

of the material to the ground, and labored on the building with his own hands. He was a favorite among children, and was devoted to Sunday school work long after he ceased to preach. "Some of the greatest preaching that laid the foundations of Methodism in the Rio Grande and West Texas Conference was done by Henderson S. Lafferty", says a contemporary. He died on June 15, 1870, in DeWitt County, and is buried there.

The membership statistics and appointments of the West Texas Conference for 1870 are as follows:

San Antonio District—

	Members
San Antonio Station - - -	60
Pleasanton Circuit - - -	171
Uvalde - - -	66
Kerrville - - -	150
Cibola - - -	101
Sutherland Springs - - -	115
Seguin and New Braunfels - -	104

Gonzales District—

Gonzales Circuit - - -	254
Concrete and Victoria - - -	239
Lockhart - - -	214
San Marcos - - -	179
Texana - - -	214
Blanco - - -	110

Goliad District—

Goliad Station - - -	98
Helena Circuit - - -	300
Leesburg - - -	217
Sanders - - -	56
Clinton - - -	117
Lavaca and Indianola - - -	40

Corpus Christi District—

Corpus Christi Station - -	58
Rockport Circuit - - -	130
St. Mary's - - -	47

Beeville and Oakville	-	-	-	80
Conquesta	-	-	-	20
Nueces River	-	-	-	63

San Antonio District—

John S. Gillett, P. E.

San Antonio Station, Buckner Harris.

Sutherland Springs Circuit, R. M. Leaton.

Cibola, E. G. Duval.

Pleasanton Mission, to be supplied.

Summerset Circuit, A. J. Potter.

Uvalde, Wm. H. Hays.

Kerrville, to be supplied.

San Antonio Colored Charge, R. H. Belvin.

San Marcos District—

W. T. Thornbury, P. E.

San Marcos Circuit, Wesley Smith.

Lockhart and Prairie Lea, A. H. Sutherland.

Seguin, John L. Harper.

Belmont Mission, to be supplied.

Gonzales Circuit, to be supplied.

Blanco Mission, C. M. Carpenter.

Walnut Creek, to be supplied.

Seguin Colored Charge, to be supplied.

Gonzales Colored Charge, to be supplied.

Goliad District—

Ely L. Seale, P. E.

Goliad Station, Curran M. Rogers.

Helena and Escondida Circuit, to be supplied.

Yorktown, Charles R. Shapard.

Leesburg, A. A. Killough.

Sandies Mission, to be supplied.

Clinton Circuit, L. M. McGehee.

Goliad Colored Charge, to be supplied.

Guadalupe Colored Charge, to be supplied.

Helena Colored Charge, to be supplied.

Victoria District—

O. A. Fisher, P. E.

Victoria Station, J. W. Cooley.

Indianola and Lavaca, to be supplied by H. G. Horton.

Kemper, to be supplied.

Texana, to be supplied.
Hallettsville, to be supplied.
Concrete, Robert Blassengame.
Texana Colored Charge, to be supplied.

Corpus Christi District—

J. W. DeVilbiss, P. E.
Corpus Christi Station, James W. Brown.
Rockport Circuit, J. N. Tucker.
Lamar Mission, to be supplied.
St. Mary's Circuit, to be supplied.
Beeville, R. Gillett.
Meansville, A. F. Cox.
Nueces River Mission, J. C. C. Black.
Sunday School Agent, James G. Walker.
Guadalupe Male and Female College, G. W. Cottingham, Agent.
American Bible Society, Wm. J. Joyce, Agent.

The Texas Conference, as usual the last of this long round of conferences, met at Chappell Hill on December 14, 1870. Lindsay T. Wills, Daniel Morgan, and Jonathan Burford were admitted on trial. Thomas Whitworth, Urban C. Spencer, and J. A. Light were re-admitted. The following were received by transfer: J. C. Huckabee and C. L. Farrington, from the Alabama Conference; Alexander Albright, from the Missouri, and O. Fisher from the Pacific. Ivey H. Cox had withdrawn, and James H. Addison had died.

James H. Addison, one of three brothers to become itinerant Methodist preachers in Texas, was born in Baltimore, Md., October 12, 1822; emigrated with his father's family to Burleson County, Texas, in 1835. His father, Isaac L. Addison, and his mother, Sarah, were among the pioneer members of the church in that country. James was converted and joined the church at old Waugh camp ground, donated by his father in 1844. He joined the Texas Con-

ference in 1848, and was sent to Brazoria circuit. His subsequent appointments were as follows: Leon, 1850; Georgetown, 1851; Waxahachie, 1852; Bastrop, 1853; Waco, 1854-55; Anderson, 1856; Plantersville, 1857. At the close of this year his name appears as a supernumerary on the Caldwell circuit. He died very suddenly at Bryan, January 21, 1870, leaving a wife and one child. In the days of his strength he was a laborious, conscientious, and useful minister of the gospel.

During 1870 there died also two local preachers who figured prominently in the early history of Methodism in Texas. These were Dr. Abner P. Manley and Dr. Wm. P. Smith. Dr. Manley had been a travelling preacher in South Carolina, but came to Texas in the early days and devoted the rest of his life to the practice of medicine, though he continued as a local preacher. He had assisted in building the first Methodist church completed in Texas, this being at Washington in 1838. He ministered to Dr. Ruter in his last illness there, and conducted Dr. Ruter's funeral. Dr. Smith came to our church as a local preacher from the Methodist Protestant Church at the first quarterly conference ever regularly held in Texas, presided over by Dr. Ruter. He was a surgeon in the Texan army during the Revolution. He continued as a local preacher, and preached regularly up to the time of his death.

The statistical reports and the appointments of the Texas Conference for 1870 follow:

Galveston District—						Members
Galveston	-	-	-	-	-	293
Bay Mission	-	-	-	-	-	54
Houston	-	-	-	-	-	210
Hempstead	-	-	-	-	-	93

Millican	-	-	-	-	-	29
Navasota	-	-	-	-	-	89
Bryan Station	-	-	-	-	-	129
Bryan Circuit	-	-	-	-	-	80
Huntsville District—						
Huntsville	-	-	-	-	-	90
Cold Springs	-	-	-	-	-	90
Danville and Waverly	-	-	-	-	-	174
Montgomery	-	-	-	-	-	124
Anderson	-	-	-	-	-	297
Madisonville	-	-	-	-	-	290
Chappell Hill District—						
Chappell Hill	-	-	-	-	-	167
Brenham	-	-	-	-	-	72
Union Hill	-	-	-	-	-	149
Bellville	-	-	-	-	-	118
Independence	-	-	-	-	-	67
Caldwell and Lexington	-	-	-	-	-	200
Burleson	-	-	-	-	-	65
Columbia District—						
Columbia	-	-	-	-	-	60
Richmond and Wharton	-	-	-	-	-	70
San Felipe	-	-	-	-	-	55
Matagorda	-	-	-	-	-	150
Austin District—						
Austin	-	-	-	-	-	132
Austin Circuit	-	-	-	-	-	50
Webberville	-	-	-	-	-	150
Bastrop	-	-	-	-	-	27
Cedar Creek	-	-	-	-	-	117
Winchester and Fayetteville	-	-	-	-	-	123
LaGrange	-	-	-	-	-	89
Navidad	-	-	-	-	-	249
Columbus	-	-	-	-	-	230
German Mission District—						
Austin Circuit	-	-	-	-	-	85
Bellville and Industry	-	-	-	-	-	48
Bastrop	-	-	-	-	-	106
New Braunfels	-	-	-	-	-	156

New Fountain	-	-	-	-	45
Fredericksburg	-	-	-	-	61
Llano	-	-	-	-	54
Victoria and Yorktown	-	-			20

Galveston District—

J. M. Wesson, P. E.
 Galveston Station, to be supplied.¹
 Galveston Circuit, to be supplied.
 Bay Mission, Robert Alexander.
 Houston Station, B. T. Kavanaugh.
 Houston Circuit, to be supplied.
 Hempstead, G. V. Ridley.
 Spring Creek, U. C. Spencer.
 Navasota Station, H. S. Thrall.
 Millican Circuit, Thos. Whitworth.
 Bryan Station, H. V. Philpott.
 Bryan Circuit, J. C. Huckabee.
 Texas Christian Advocate, I. G. John, Editor.
 Sunday School Agent, O. Fisher.

Huntsville District—

J. G. Johnson, P. E.
 Huntsville Station, G. S. Sandel.
 Cold Springs Circuit, to be supplied.
 Danville and Waverly, James A. Light.
 Trinity, Daniel Morgan.
 Montgomery, C. L. Farrington.
 Anderson Station, T. B. Buckingham.
 Madisonville, to be supplied.
 Zion, to be supplied.

Columbia District—

J. H. Shapard, P. E.
 Columbia Station, J. H. Shapard.
 Richmond Circuit, E. B. Rogers.
 San Felipe, A. McKinney, supply.
 Matagorda, J. M. Turner.
 Velasco, Lindsey T. Wills.
 Glover Colored Charge, to be supplied.
 Huntsville Colored Charge, to be supplied.

¹ Joseph B. Walker was transferred from the Louisiana Conference and stationed at Galveston.

Chappell Hill District—

D. B. Dashiell, P. E.

Chappell Hill Station, W. G. Connor.

Brenham, F. A. Mood.²

Independence Circuit, J. Burford.

Bellville, Jacob Matthews.

Union Hill, R. W. Kennon.

Caldwell, to be supplied.

Lexington, E. H. Holbrook.

Evergreen, to be supplied.

Soule University, F. A. Mood, President.

Chappell Hill Female College, W. G. Connor, President.

Soule University and Chappell Hill Female College,
W. H. Seat, Agent.

Austin District—

M. H. Porter, P. E.

Austin Station, F. C. Wilkes.

Austin Circuit, J. W. Whipple.

Webberville Circuit, L. Ercanbrack.

Bastrop Station, David Coulson.

Cedar Creek Circuit, F. L. Allen.

Winchester and Fayetteville, J. S. Clower.

LaGrange Station, W. G. Nelms.

Navidad Circuit, J. W. B. Allen.

Osage, A. L. P. Green.

Columbus Station, C. J. Lane.

German Mission District—

John A. Schaper, P. E.

Houston Circuit, John A. Pauly.

Bellville and Industry, John Preunzing.

Bastrop, Jacob Kern.

New Braunfels Circuit, Wm. Knolle, A. Engel, Sup.

New Fountain Mission, to be supplied by Ulrich
Stiener.

Fredericksburg, to be supplied.

Llano, F. Vordenbauman.

Victoria and Yorktown, Jacob Bader.

Galveston, A. Albright.

² In connection with the presidency of Soule University.

Readers of the first volume of this history will remember Orceneth Fisher, whose name appears among the transfers to the Texas Conference in 1870. He was simply returning to Texas, after an absence of fifteen years on the Pacific Coast. Fisher had been from one side of the continent to the other, and his life was full of varied and rich experiences. Born in Vermont, he began his ministry in Ohio, and preached several years in that state and in Illinois. He was pastor for a term at Springfield, Illinois, and remembered very well the presence of Abraham Lincoln, then a young man, in his congregation. He visited Texas first in 1839, and in 1841 transferred to the Texas Conference. He was at Houston three years, during which time he was chaplain of the last Senate of the Republic of Texas. It was during this time also that he edited and published the *Texas Christian Advocate*, this in the days of the paper's infancy. He transferred to the East Texas Conference, and from that body was sent as a delegate to the General Conference of 1854. In 1855 he transferred to the Pacific Conference, in which he served stations and districts, edited the *Pacific Methodist*, and won fame as a preacher and revivalist. In 1859, moved by that pioneering spirit which was always strong in him, he went to Oregon, spent two years, and laid the foundations of Southern Methodism in that country, including the projection of a school at Corvallis. Returning to California, he spent the war period in that state, amid much controversy and turmoil. In 1865, believing that the South was ruined by the war, he went to the west coast of Mexico, as a self-appointed and self-supported missionary. Finding conditions not very favorable for the gospel, and with no means of support, he became stranded, and resorted to the most menial work in order to subsist.

In 1866 his name again appears in the appointments of the Pacific Conference, and in 1867 and 1868 he was on the Stockton district. In 1869 he took the supernumerary relation, and in 1870 transferred back to Texas, to spend the rest of his days—and he had several years of good preaching left in him—and to fall on sleep at last in the state that he loved best.

CHAPTER IV

THE YEARS 1871-1872

No one had given a clearer or more interesting account of conditions and movements in his field sixty and more years ago than Horace Bishop, who, in his riper years, wrote his sketches in the *Advocate*, often addressed "To the Future Historian of Texas Methodism." This writer will freely appropriate from these, and from such sketches and contemporary reports of others in the old files of the *Advocate*, those things which are of most interest and importance to us today.

In the fall of 1870, Bishop was sent to Hearne, a new railroad point at the junction of the I. and G. N. and the H. & T. C. railroads, the latter just building through. There was not a church or school house in the place, and only three or four church members, who had formerly held membership at Wheelock and Port Sullivan. "There was no missionary appropriation, as the Board had nothing to appropriate but prayers," says the preacher. "I looked around for a preaching place, and the only thing offered was upstairs over Joe Lambert's saloon. Joe offered that, and agreed to fix up some seats but he would not agree to shut up during preaching, even on Sunday, nor to stop his brass band from playing. The gamblers below were willing to agree to let me alone, but the 'keno' and other games would continue."

The pastor occupied these quarters for about three months, until a school house was built. Hearing that Bishop Marvin was in Bryan, the Hearne preacher went after him and persuaded him to come and preach in his town. The Bishop had about fifteen hearers in the school house, after the pastor had advertised and "drummed" for a crowd. Bishop Marvin thought so little of the prospects in the new town that at the succeeding district conference he arranged that Bishop should serve as junior preacher on Marlin circuit, in addition to his Hearne charge. The preacher on the Marlin work was a supply, by the name of H. L. Taylor. At Marlin there was no church; only a school house, in which all denominations held forth by turns. Taylor and Bishop started a revival meeting. "When the meeting had progressed about a week or ten days the Baptists informed Brother Taylor that they were soon to begin in the same house. They had a very brilliant young preacher, named Harris, of whom they were very proud. We met and discussed the situation. He made a very singular proposal. He would under no conditions go into a union meeting, but he would hold a Baptist meeting one day, and the next we should hold a Methodist. We should have alternate days until the end. We agreed, and we proceeded according to contract. Pretty soon we had to move to larger quarters, and the people secured the upper story of a large brick building and seated it for us. The crowds increased. Success was attending every service. I have yet to see a city more under religious influence than Marlin was. That was when Ben Gassoway and his bride were converted. . . . When we closed the meeting I opened the doors of the Methodist Church and received one hundred and thirty-five members. Harris opened the doors of the Baptist Church and duplicated the work, receiving one hundred and thirty-

five members. A young preacher who had recently moved to Waco dropped in on us and preached twice. His name was B. H. Carroll. He and Orceneth Fisher had just closed a debate on baptism, and as usual in such cases both needed a few days in a revival."

At the conference of 1871 Horace Bishop was sent to Corsicana station. The H. and T. C. railroad was building toward the town, and reached it two months later. In view of its approach the church had projected a building, which the new pastor found about half completed. The congregation was in debt \$1,800, and all subscriptions had been collected. The pastor's salary was fixed at \$300, and there was no parsonage. There was a tremendous rush of new people to the town, and homes and business houses were going up almost overnight. "I had to keep up with the tide," Bishop relates. "The first man I received into the church was George T. Jester, afterwards lieutenant-governor. Col. R. Q. Mills was one of the most royal gentlemen and noble souls I have ever had the privilege of working with. The estimated cost of the church was \$8,000, a tremendous sum. There was nothing north of Houston to be compared with it. I had not been there long before Col. Mills said: 'Brother Bishop, we asked the Bishop to send you here. We are with you in this work. This new church is my job. Watch the tide. Ever now and then start a subscription to continue the work, and I will always head the list. I have promised the Lord to see it through.' " Of Roger Q. Mills, the Methodist in Corsicana in the early 70's, this writer says: "He had taken up family prayer while I was his pastor, and every morning at worship I could hear him on the other side of the block, singing, 'Oh, for a closer walk with God.' Brilliant lawyer, able statesman and publicist, United States Senator and author of the Mills Bill discussed throughout the Nation, his withdrawal

from the church under the intense excitement of the prohibition campaign in 1887 was one of the tragedies of Texas Methodist history."

Horace Bishop spent four years at Corsicana, leaving the church finished and paid for, and \$1,500 in the bank to build a parsonage, while the salary had been advanced to \$600 a year.

Mention should be made of other churches, some of the better order, which were erected during this period. A new St. John's church was erected in Galveston in 1870-71, displacing the old Ryland Chapel built by Thomas O. Summers thirty years before. The church was dedicated by Bishop Marvin in February, 1871, when more than \$15,000 was raised to pay the church out of debt.

Prior to 1871 the Methodists of Greenville had worshipped in the schoolhouse or courthouse. A church building was started in 1870, at first in partnership with the Odd Fellows, who were to occupy a second story. The lodge withdrew from the undertaking, and the church was completed as a one-story brick. After some years it was sold and converted into a store building. In 1874 the church acquired the lot on which Wesley church now stands, and erected a frame building. This building was destroyed by a storm, and another frame building was erected.

The church in Denton was organized in 1857, and worshipped in the court house until 1859. After that year all denominations used the Masonic hall. In 1871 the county court offered certain desirable lots to the first denomination which should contract to build a church on them to cost not less than \$2,000. The church fulfilling the conditions was erected by the Methodists in 1872.

A church was begun in Weatherford in 1867, planned as a two-story, of stone, but there were

many delays in construction, and the building was not completed until 1874. Fort Worth's first Methodist church building did not go up until 1875, if we are to believe the report of the presiding elder of the Weatherford district, who writes under date of July 3, 1875: "At Fort Worth station we resolved at the last quarterly conference to build a house of worship, and they promised me they would have it ready for use by the next quarterly meeting, and I believe they will. The last account I had of them the rafters were going up, and the house is a large, commodious, substantial wooden building. Additions have been made to the parsonage there this year."

Bishop Marvin again presided over all the Texas conferences in 1871, although the order of their convening was different from last year. The Trinity was first again, meeting at Sherman on October 18, Wm. C. Young secretary. A class of seven were admitted on trial, as follows: Francis M. Harrell, Joel Osgood, Daniel J. Martin, James McDougald, James Wilson, Richmond N. Brown, and Hamill C. Rogers. West D. Lovelady was re-admitted, and transferred to the East Texas Conference. Received by transfer: Willis G. Davis, from the Illinois Conference; Job M. Baker, from the Texas Conference; Wm. C. Haislip, from the Louisiana Conference; John J. Davis, from the Little Rock Conference. Job M. Baker was a superannuate, who had labored in East Texas as early as 1840. James T. P. Irvine and Milton Maupin had been called by death, the former a veteran in Texas; the latter a late addition.

The writer of Irvine's short memoir believes his subject was born in Tennessee. No date of birth given. He came to Texas in boyhood. At the outbreak of the Texas Revolution he volunteered for the Texan army. He was in the battle of San Jacinto,

and was one of the party which captured Santa Anna. Irvine was converted after the war, and was licensed to preach by Littleton Fowler. At the Texas Conference of 1842, held at Bastrop, he was admitted on trial. He was an able and a faithful minister to the end, serving on circuits, stations, and districts, and on occasion filling the post of secretary of the conference. His memoir says of him: "Among his brethren he was kind, affable, and courteous; in his family, he governed according to the Scriptures; in the church he was indeed a pastor. He filled his place in all the relations of life with dignity and fidelity". He died near Kaufman, at the home of Rev. W. K. Wilson, on March 29, 1871.

Milton Maupin was born in Tennessee in 1829. He entered Emory and Henry College, Virginia; was licensed to preach during his college days, but he did not graduate from school. In 1852 he went to California, and in 1853 was admitted to the Pacific Conference. He returned to Tennessee in 1856, and a year or two later joined the Holston Conference, in which he served until his transfer to the Trinity Conference in 1867. He served the Gainesville and Decatur circuits, but a break in health put him on the supernumerary list. He died in 1871.

The Northwest Texas Conference was the next in order, meeting on November 1, 1871, at Corsicana, John S. McCarver secretary. A class of eleven, the largest in the history of the new conference, were admitted on trial, as follows: F. Olin Dannelly, A. D. Gaskill, Thomas G. A. Tharp, Richard H. H. Burnette, William T. Johnston, William H. H. Gilmore, Nathan S. Duckett, James J. Davis, Willis J. King, Osgood A. Shook, Wm. E. Weaver. E. A. Bailey, Mordecai Yell, and Hiram M. Glass were re-admitted. H. J. Morgan and S. C. Littlepage transferred out, the

latter to the St. Louis Conference. The minutes say there were no transfers into the conference. If the minutes were correct, an explanation is in order to account for the appearance of William Monk in the appointments. He transferred in 1870 to the Los Angeles Conference. The minutes of the Los Angeles Conference for 1871 show Monk as a transfer to the West Texas Conference. He does not show up in the latter conference, but is back in the Northwest Texas. Anyhow, we'll let him stay, as he is a valuable man on the frontier, to which he was again appointed.

Two prominent members of the conference had been called by death, these being Jerome B. Annis and Lewis B. Whipple. No memoir of either is furnished in the minutes. Annis was a native of New Hampshire, born in 1807; converted and married at the age of seventeen; licensed to preach at 25, and joined the conference at 29. He served a number of years in Arkansas, and came to the Northwest Texas Conference by transfer at its organization in 1866. He served Waxahachie station and circuit, and Reagan's Chapel.

Lewis B. Whipple was born in Ohio in 1832. He came to Texas in 1849, and joined the Texas Conference in 1850. He served San Marcos, San Antonio, Huntsville, Houston, Waco, Chappell Hill, Galveston, and Waco again. He was presiding elder of Springfield, Waco, and Belton districts; was a member of the General Conference of 1870; appointed to Waxahachie station in the fall of 1870, and died there two months later, January 29, 1871.

Two new districts were added to the list in 1871 — Belton, now in its own right, and "Stevensville" mission district, making six districts in all. William Monk was made presiding elder of the Stephenville

district, which contained most of the frontier posts; as Palo Pinto, Hamilton, Comanche, San Saba, and Camp Colorado — all missions. Brother Monk, in a letter quoted in the history of Eastland County, says: "When I travelled the Stephenville district it included all the territory west of the Brazos River, taking in Fort Belknap, Fort Griffin, Fort Concho, Camp Colorado, and Fort Mason. These were the outside settlements. I made the round every three months on horseback, with my Winchester rifle hanging to the horn of my saddle, and my wardrobe in a pair of saddle-bags. These were the happiest years of my life".

A close-up of William Monk is furnished by Rev. J. W. Coker, whose father was an early day local preacher in Comanche County. Says this brother: "Rev. Wm. Monk was large, tall, and angular, weighed 250 pounds, stood six feet two inches in his stocking feet, and wore number eleven boots. He carried no surplus flesh, had a wide cut mouth, large Roman nose, high forehead, deep bass voice, and always went clean shaven. Brother Monk was strictly a homiletical preacher, and he preached altogether from manuscript, seldom lifting his eyes from the paper. Yet I have known him to close his manuscript, step down in front of the pulpit, and deliver an exhortation to the unsaved that was almost irresistible. . . . He travelled the district horseback, and always went well armed against the Indians, never meeting them face to face. All the time he was on the district he made my father's house his headquarters, coming around about once a month and resting up for three or four days. He had been married in his young manhood, and had a son and daughter, but there was some mystery about his married life which he kept within his own counsel. . . . The thing that he hated most (except sin and falsehood) was a dog. If

one chanced to come under the arbor where he was holding services he would stop short off until the canine was put out, and sometimes he would attend to the dog himself, and if he ever got his number elevens on the intruder, that dog never forgot the experience, and never came back. . . . Brother Monk was pious, fearless, and courageous. Texas Methodism owes such pioneer builders a debt she will never be able to discharge”.

The East Texas Conference met at Crockett November 15, 1871, T. W. Rogers secretary. Wm. N. Bonner, John Burgamy, Wm. A. Moore, and Wm. H. Wiley were admitted on trial; Samuel Weaver and J. F. Riggs were re-admitted; I. N. Craven was received by transfer from the North Georgia Conference. No deaths had occurred during the year.

The Texas Conference was held at Galveston, meeting on December 6, H. V. Philpott secretary. Joseph L. Lemons, Wm. Herwegh, and Ames B. Wilkes were received on trial. James W. Bennett, Hiram G. Carden were re-admitted; Philemon W. Archer came by transfer from the Little Rock Conference. There were no losses by death.

The West Texas Conference met at Leesburg on December 20, Wm. J. Joyce secretary. W. G. Cocke, Wm. L. Ridout, Jno. B. Denton, Mark A. Black, Jno. F. Cook, and Alejo Hernandez were admitted on trial. Joshua B. Whittenburg was re-admitted. H. G. Horton and Marshall G. Jenkins were received by transfer, both from the Texas Conference.

John B. Denton, whose name appears among the admissions above, was a son of the preacher of the same name who appeared in northeastern Texas about 1838, was killed by the Indians in what is now Tarrant County in 1841, and for whom Denton town and county are named.

In his correspondence Bishop Marvin makes special mention of two appointments at the West Texas Conference in 1871. The first was the projection of a new work on the Rio Grande, in the town of Laredo for the first time; the second was the reception, ordination, and appointment of Alejo Hernandez as missionary to the Mexicans in southwest Texas. Bishop Marvin projected this mission on his own responsibility, and he collected the money for its support until in May, 1872, the Mission Board adopted the work. This was not the first work done among the Mexicans by the West Texas Conference, as there had been special efforts made before to evangelize and to teach among this large element of the population, and many notable successes had been gained. But Hernandez was the first Mexican preacher among us, and his appointment was the beginning of our organized Mexican border mission, account of which will be given as the work progresses.

It is time we returned to the subject of the "central university" and note what progress is being made in that movement. We have seen that the proposal was approved by all the conferences in 1869, and that a convention was held in Galveston in 1870, at which a name was selected for the school, but nothing else of importance was done. A second convention was held in Waxahachie in 1871, at which Bishop Marvin presided. At this meeting an effort was made, and all but carried, to locate the university at Waxahachie, the seat of the new Marvin College. A majority of the convention stood for settling the matter then and there, but upon the plea of Dr. Mood, who invoked the 8th article of the propositions which the conferences had adopted in 1869—that of voting by conferences—the matter of a location was again deferred. What would have happened in our subsequent educational history if the university had

been located at Waxahachie, now very near the center of population of Texas? There probably would have been no Polytechnic College later, so close to the central university, and probably no S. M. U. Who can tell? Let the reader do his own speculating.

The convention at Waxahachie adjourned to re-assemble at Corsicana on November 1, 1871. At this meeting delegations or petitions were presented from Fairfield, Calvert, Fort Worth, Waco, Salado, Belton, Austin, and Georgetown, all urging their claims for the location of the institution. At this meeting commissioners were appointed, with authority to visit the various places and to choose a location. The selection of a site was not made until August 21, 1873, when Georgetown was chosen, as its situation and offerings were regarded as the best, the building and land submitted having an estimated value of \$63,000. Already, governing boards had been provided for the university. These on the suggestion of Bishop Keener, who officiated in Texas in 1872, consisted of a board of curators, composed of ministers, who should elect the faculty and govern the internal affairs of the institution, and a board of trustees, composed of laymen, who should supervise the financial affairs. The first board of curators was composed of the following ministers, one from each conference: Robert W. Kennon, Thomas Stanford, Francis M. Stovall, John W. DeVilbiss, and Jacob M. Binkley. The board of curators held their first meeting in Galveston in December, 1872, and elected Dr. Mood president of the university; or, as he chose to call the position, regent.¹ The institu-

¹The word Regent was selected by Dr. Mood because the office looked to the control of, in a large manner, the other connectional schools of a lower grade in the Texas Conferences. In his mind there was an ideal system of schools, all working under the patronage and direction of the Methodist Church, but all working together as a system, with the University its head, and the Regent its director.—C. C. Cody, Life of Mood.

tion, under the name of Texas University, opened its first session on October 6, 1873, Dr. Mood in charge, with two professors — B. E. Crietzberg and H. M. Reynolds — and during the session thirty-three students were enrolled, none of whom were graduated the first year.

In the meantime, what of Soule University? Dr. Mood had remained as president of the institution, but in connection with a pastorate—at Brenham two years, and one year at Chappell Hill. The school had continued in operation, and a class was graduated in 1873. In January of that year Dr. Mood resigned the presidency, having been chosen head of the new Texas University. No successor appears ever to have been chosen, as none appears in the appointments thereafter. The difficulties of Soule University had grown less in some respects. The yellow fever scare of the autumn of 1869 was mostly a scare; it soon passed; the school resumed its work, and no further interruptions occurred from that quarter. The mortgage debt of \$17,000 was cancelled by the holder, and the property was left clear of financial encumbrance. It was somewhat generally supposed that its spirit was gone and its day was done, but this was a mistake. It continued to operate under the name Soule University until 1878, when its name was changed to Soule College. Under this name it continued until 1888 when all reference to it disappears from the minutes.

Bishop John C. Keener held all the Texas conferences in 1872, and he had set the Northwest Texas first in order, the date being October 23, the place Belton, and the secretary was John S. McCarver. Wm. G. Davenport, John R. Barden, Thomas Reece, Wm. D. Robinson, Joseph J. Shirley, and Wiley V. Jones were admitted on trial. John P. Mussett was

re-admitted. A large company of transfers came in, these being W. G. Connor, from the Texas Conference; Chas. E. Brown, from the South Georgia; J. M. Pugh, from the Mississippi; M. D. Fly, from the Memphis; Wm. W. Jared, from the Western, and J. R. Randle, from the Tennessee. Connor, formerly head of Chappell Hill Female College, came to the head of Waco Female College; Pugh went to the head of Marvin College, Waxahachie, in place of J. W. P. McKenzie, who did not find it easy to adjust himself to new surroundings, resigned the presidency, and went back to his old home near Clarksville.

The Committee on State of the Church reported: "We have had more revivals, more conversions, more baptisms, more accessions to the church than any year before in our history". Increase in church membership, 1,401.

Two preachers had died during the year—Jesse M. Boyd and Guy C. McWilliams. The former was born in 1817. He entered the ministry in Arkansas, but after a few years located and came to Texas. He joined the East Texas Conference, served a year or two in that territory, removed to the Texas Conference, and by virtue of his appointments in the north-western portion became a member of the Northwest Texas Conference at its organization. His last appointment was Marlin circuit, where he died on December 19, 1871.

Guy C. McWilliams came to the Northwest Texas Conference from the Methodist Protestant Church. He served Fort Worth and Cleburne circuits, and was agent for Marvin College. He was on the superannuate roll at the time of his death.

The Trinity Conference met at Sulphur Springs on November 6, Wiley A. Shook secretary. A total

of eleven applicants were admitted on trial, the largest number yet received by the conference. They were as follows: Lewis M. White, Joseph M. Blanton, John F. Denton, Hamilton J. Settle, David F. Fuller, Elias S. Boyd, Y. S. McKinney, Wm. K. Duff, Jeremiah F. Sherwood, Thomas J. Milam, Edward B. Featherston. John F. Denton was another son of John B. Denton. David F. Fuller is the only man now living (1936) who was admitted into any Texas conference as early as 1872.

John W. Piner, Aaron K. Miller, Henry W. South, and Daniel T. Lake were re-admitted at this conference. The minutes show that Samuel Morriss was received by transfer from the East Texas Conference; the same minutes also show that Samuel Morriss was transferred to the East Texas Conference. A total check-up will be given on this case when he gets through transferring from the one conference to the other.

One preacher had died during the year—Wm. K. Wilson, at whose home near Kaufman, as we noted, James T. P. Irvine died the previous year. William Kinney Wilson was born in Georgia in 1808. He came to Texas in an early day; was licensed to preach in Nacogdoches in 1843, and admitted into the Texas Conference the same year. As early as 1845 he was sent to the Kingsboro mission, then on the extreme frontier, now Kaufman County. He then served successively Jasper, Nacogdoches, San Augustine, and Crockett circuits, then the Woodville and San Augustine districts. He continued in the work until 1863, when he took the superannuate relation. He died on August 16, 1872, at his home in Kaufman County, leaving a widow and eight children.

The East Texas Conference met at Tyler on November 20, Thos. W. Rogers secretary. Benjamin A.

Thomasson, James R. Wages, James M. Bond, James N. Bridges, and Ramsay C. Armstrong were admitted on trial. Wm. F. Easterling was received by transfer from the Louisiana Conference; Samuel Morriss and Robert S. Finley from the Trinity Conference; A. G. Stacy from West St. Louis Conference, and Horace M. Booth from the Mississippi Conference. No preachers had died. The appointments show a new district, the Beaumont, with F. M. Stovall in charge.

The Texas Conference assembled at Bryan on December 4, H. V. Philpott secretary. Alney M. Newman, John T. Williamson, Samuel A. Whipple, Melville C. Field, and Samuel H. Brown were admitted on trial. W. S. South was re-admitted. The transfers were: Philemon C. Archer, from the Little Rock Conference; Epaminondas D. Pitts, from the Alabama Conference; Seaborn J. Graves, from the Louisiana, and S. C. Littlepage, from the Northwest Texas.

The exact record of the transfer of the Archer brothers, easily confused because of the similarity of their names, is as follows: Philemon W. Archer had transferred in 1871 and was stationed in Houston; Philmer C. Archer transferred in 1872 and was stationed in Huntsville. The Littlepage transfer is hard to follow from the minutes. The minutes of 1871 show that he transferred from the Northwest Texas to the St. Louis Conference; the minutes of 1872 record his transfer from the St. Louis to the Northwest Texas, and yet from the appointments it is not shown that he ever landed in the St. Louis nor back in the Northwest Texas, but in 1872 he reaches a landing at Bryan in the Texas Conference.

One preacher had died in the Texas Conference in 1872, this being Hyrum G. Carden. He was a native

of Kentucky, the son of a Methodist preacher. He and his twin brother, Byron S. Carden, came to Texas from the Arkansas Conference in 1852. In later years he labored in New Jersey and Illinois, but had returned to Texas for his health a year or two before his death. He died while pastor on Fayetteville circuit, August 16, 1872, in the forty-eighth year of his life.

One noteworthy feature of this session of the Texas Conference was the fact that for the first time in the history of our Texas conferences we have resolutions adopted "thanking the railroads for their half-fare rates to preachers".

The West Texas Conference was held at Victoria in 1872, meeting on December 18th, William J. Joyce secretary. Its records were short and simple. There were no admissions on trial, no re-admissions, no transfers, nor were there any deaths to record.

In this place we will use some extracts from the "Life of W. J. Joyce, Written by Himself", a very readable little book published in 1913, but the sketches go back to the years immediately following the War. "I was transferred from the East Texas Conference to what was then the Rio Grande Mission Conference", he says—no date given, but the conference minutes place his transfer in 1863. "My first service was on the San Antonio district as presiding elder. Having served two years as elder I was put on the Kerrville and Uvalde mission, the hardest work I ever had, it being about 400 miles around. At my first quarterly conference the wealthiest and most influential steward said it was impossible to support me, the members were too few in number and too poor. After much talk I made one of the greatest mistakes of my life. I said to the elder, W. T. Thornberry, 'you take the work; hold the quarterly confer-

ences, so as to keep the work organized, and I will do something else until next year'. At the next annual conference, Bishop McTyeire in the chair, my name was called and Thornbery, as in duty bound, stated that I had abandoned my work. The Bishop said I could state my case. I said I had no defence to make; that I had found out by sad experience that a preacher had no right to leave a work for the reasons the steward gave; that I ought to have trusted God and gone ahead. I retired, and as I stepped out of the door John S. Gillett — God bless him — said, 'I move that his character pass', and I passed. The Bishop requested me to meet him at his room after adjournment. We met, and I said, 'Return me to the same work'. He did, after cutting off the best church — Kerrville — leaving the Uvalde mission still more than 300 miles around. At one part of the mission the preaching places were sixty miles apart, and at another forty. The Board of Missions appropriated one hundred dollars. I took the horse that Gen. H. E. McCollock gave to the cause of missions for fifty dollars (I had no horse), and the Board finally paid me \$42. The Indians stole the horse, leaving me afoot eighty miles from home, but a Baptist brother discounted a fifty dollar horse ten dollars and the neighbors chipped in and paid the other forty in yearlings. The people paid me ninety dollars in money that year, and two of the brethren let me have a good cow each to milk, and I drove them home fifty miles. I got through that year without debt. Bishop McTyeire had great sympathy for me. Wrote me three encouraging letters during the year. He induced in some way the authorities at Nashville to send the Christian Advocate to me FOR LIFE. The clerks in the office there don't see why that old guy don't die. It has been coming to me for more than forty-five years marked 'Rev. W. J. Joyce, for life'."

Brother Joyce established a record in one particular which we have not seen matched. "I organized a church at one place", he says, "under a spreading live oak tree with one member, a poor widow. My successors kept up the appointment, and now, after forty-six years, a fine congregation worships in a good church built near the tree".

Then we have a typical frontier incident of that day. A couple wanted to get married, and "they heard that I was at John Kennedy's, about four miles away. A delegation came for me. After the ceremony and the supper Tom York came to me and said, 'Parson, we mean no offense or disrespect for you, but our custom is to dance at a wedding.' I said, 'Tom, I cannot go back to John's this cold, dark night. I must stay here. I'll behave myself, and when you boys come to my meeting I'll expect you to do the same'. He popped his hands and said, 'That's a trade, parson; I'll guarantee that we will'. The family lived in a little cabin, all of them, with one fireplace. They began to dance, and I sat close to the fire. Finally, they got sorry for me, and they made me a pallet close up in the corner near the fireplace, and they 'balanced their partners and promenaded all' with great care not to step on my feet. . . . They kept their bargain with me about behaving when they came to church, and two of the leaders in this dance soon became members of my church, and one of them, Tom York, became a local preacher".

CHAPTER V

THE YEARS 1873-1874

A BRIEF survey of the Indian situation on the Texas frontier in the early 70's is in order, as we find from notes here and there that preachers assigned to border circuits still have to carry rifles, and occasionally have their horses stolen. From Jacksboro John F. Neal, the preacher there, writes to the *Advocate* in October, 1872, as follows: "Jacksboro is a small station, of two years standing. Its citizens were served for many years by P. M. Tackett, who still lives in Parker County. Our town is the headquarters of one of the largest garrisons in the U. S. service, known as Fort Richardson. The Comanches range as far as forty miles below us. Once here, the pastor is cut off from outside association. He has a little world all his own. Our church membership is less than 50, chiefly of ladies. Ours is the only religious organization here. I recently saw the weeping wife stand by the open grave of her husband, who had fallen a prey to the Indians. By her side stood her sister, whose husband had shared a similar fate, and not far distant stood another whose former husband suffered a like tragic death. All around were the hapless orphans".

The Indian tribes of the Southwest had long since been gathered up and placed upon reservations in the "Indian Territory", mostly about Fort Sill. They

were rationed by the Federal Government, and were the wards of the Nation. Still, they were given considerable freedom in ranging for buffalo and other game. There was a line of military posts along the northwestern frontier, extending, in fact, from the Red River to the Rio Grande, including Fort Richardson, near Jacksboro, mentioned above, Fort Belknap, near Graham, and Fort Griffin, farther west. Notwithstanding these garrisons, the Indians continued to slip through and depredate upon the white settlements up until as late as 1874. Instigated, at least in part, by frontier traders and rascals generally, the Indians stole horses and picked up other plunder, which they sold or exchanged with the traders. The Red Men had become "gangsters", in a sense, depredating upon the property of others for profit, and murder was merely an incident of the raids.

In May, 1871, while General Sherman was at Fort Richardson on an inspection tour, a band of Indians attacked a government contractor's wagon train near Salt Creek, some twenty-two miles distant. Seven men were killed, one of whom was tied to his wagon wheel and set afire after being scalped. The Indians made off with several fine mule and horse teams in their possession. When word reached the military post General Sherman dispatched an expedition in pursuit, but the Indians were not apprehended until they had reached their reservation at Fort Sill. There, on Sherman's orders, three of the chiefs of the raiding party were placed under arrest and started on their return to Texas to stand trial. On the way down one of the chiefs, in attempting to escape, was killed by a guard. "The other two chiefs, Satanta and Big Tree, were carried to Jacksboro, where they were tried before Judge Charles Soward, of the thirteenth judicial district at Weatherford on Wednesday, July 5, 1871", says a writer in

the *Southwestern Historical Quarterly* (Vol. XXIX, No. 3). The language is somewhat ambiguous, and it is not clear whether the culprits were tried at Jacksboro or at Weatherford. At any rate, this was certainly a new method of dealing with Indian raiders, and the procedure attracted wide attention, especially on the Texas frontier. "The two Indians were defended by Thomas Ball and J. A. Woolfork of Weatherford, and the district attorney who prosecuted the case was S. W. T. Lanham, afterwards governor of Texas", we are further told. One of the chiefs, Satanta, who enjoyed something of a reputation among his tribesmen as an orator, was permitted to speak in his own behalf, which he did at length. But notwithstanding his plea, the chiefs were convicted of murder and given the death penalty by the jury. At once there was a strong and concerted plea made, from government agents and others, to Governor E. J. Davis, of Texas, for clemency, a belief being engendered in many minds that if the chiefs were executed, the Kiowas would wreak vengeance upon the Texas frontier. Governor Davis commuted the sentence, and the Indians were taken under guard to the penitentiary at Huntsville for a life sentence. But there was no rest among the Kiowas, who persistently demanded the freedom of their chiefs, and strong influences were set in motion from other quarters. As a consequence, Governor Davis set the Indians free and permitted them to return to their reservation, over strong protest from one end of Texas to the other. General Sherman wrote the governor, after the Indians were set free: "I believe Satanta and Big Tree will have their revenge, and if they are to have scalps, yours is the first that should be taken".

Sherman was right. The chiefs were not long in seeking their revenge. According to the article

quoted above, during the year 1873, while the chiefs were in prison, there were sixteen persons killed on the Texas frontier, two wounded, and four taken prisoner; the following year, after the chiefs had been released, there were sixty persons killed, five wounded, and one captured. In fact, conditions became so intolerable on the frontier in 1874 that the government had to concentrate military forces and wage a general campaign to drive the Indians out. Satanta was taken and returned to the penitentiary at Huntsville, as he had violated the condition on which he was "pardoned". He made a very sullen prisoner, and unable to bear his confinement, he committed suicide in October, 1878, by throwing himself from the top of the prison house. Big Tree escaped to the plains, and did not return. But the military campaign of 1874 put an end to the Indian forays, and that vast country was cleared for the beginning of a great westward movement of settlement and civilization.

In contrast with Indian raids on the frontier, this period saw the completion of the first railroad across the state, from south to north, the Houston and Texas Central completing its line to Denison, through Corsicana and Dallas, in 1873, the branch line to Austin having been completed in 1871, and the line to Waco in 1872. The Missouri, Kansas, and Texas reached Denison in 1872, bringing that town first into existence, and the completion of the Central to that point brought on a boom, as well as affording a continuous rail line now out of the state to the north and east. The Texas and Pacific main line was opened from Longview to Dallas in 1873, and the latter city suddenly arose from the status of a country town to a railroad point of commercial importance. In 1872 there were 1,078 miles of railroad in operation in Texas, and before the close of 1873

there were 1,578 miles, an increase in construction of 500 miles, the largest mileage built in one year that we shall see until we reach the year 1880. All of this activity is soon to be reflected in the minutes of the conferences, when we shall see the rise of new appointments, and, on the other hand, some of the old places which have been appearing in the appointments for many years, and which the railroads left high and dry, so to speak, will disappear. It is to be observed also that some of the conferences, in their resolutions of thanks, are extending their thanks to the railroads for the half-fare rate to ministers. The first instance of this was at the Texas Conference which met at Bryan in 1872.

Some light on conditions in general may be had from an *Advocate* note from Fort Worth, not yet a railroad town, in February, 1873. Good prairie land may be had at \$2.50 to \$5 an acre; improved, \$10 to \$20. For several months immigration into the country had been heavy. Lumber was scarce, brought in by wagon from Wood County, and sold at \$5 per hundred feet. Fine beef could be had at 3 to 5 cents a pound; corn 50 cents a bushel, wheat \$1, flour \$4 per hundred pounds. Fort Worth was not yet incorporated, and for a frontier town was orderly, there being but few dram shops. "I have lived here but a short time", says the writer, "and have not yet found anyone who had seen or could tell me anything about the preacher sent to this work. There are no church buildings in the place, but services by different denominations are held in the court and school houses".

Marvin College, as noted before, was projected by the Northwest Texas Conference in 1869, the location selected being Waxahachie. J. W. P. McKenzie was chosen its first president, with the hope

that he could repeat the notable success at Waxahachie which he had attained before the war in his school near Clarksville. But McKenzie was getting old; he had been out of the school business since his Institute had closed in 1862, and it was a mistake to call him to undertake the launching of a new school, under very different conditions. He did not tarry long with the new enterprise, but resigned and returned to his old home, which he had appropriately named "Itinerant's Retreat". Rev. J. M. Pugh, A. M., came from Mississippi to the head of Marvin College. We have a catalogue of the school for 1872-73, showing a faculty composed of J. M. Pugh, president, and professor of mental and moral philosophy and Biblical literature; John E. Bishop, A. M., (a brother of Horace Bishop), professor of mathematics and teacher of French; E. F. Yeager, A. B., professor of ancient languages and literature; Rev. O. T. Dannelly, M. D., professor of natural science; John W. Walden, professor of penmanship and bookkeeping; L. H. Linden, professor of music; Rev. J. D. Shaw, principal preparatory department; Mrs. Anna E. Bass, principal primary department and teacher of waxworks. The number of students enrolled in all departments for 1872 was 218. Among the students listed are: A. B. Blue, residence given as Springfield, Va., James Campbell, of Ellis County, and Samuel J. Franks, of Gatesville. We shall run across Blue a little later far out on a frontier circuit. Campbell and Franks were admitted on trial together at the Northwest Texas Conference of 1873. Twenty-two years later this writer joined a church in McLennan County of which S. J. Franks was pastor and James Campbell presiding elder. The same year he was licensed to exhort by the latter. At that time the dew was still on the roses, and life was in its glorious morn. S. J. Franks is still living (1936), and in

answer to inquiries he gives some information concerning Marvin College, as follows: "I was there a few months in 1872, working my way. I went home at Christmas and did not return. Marvin College was a two-story brick building, located in northeast Waxahachie. A heavy debt was incurred in the building and equipment, and when the church lost it the city took it over as a public school building. It finally burned down, I have heard. I know of no other student now living who was there when I was."

A Waco Female College folder for 1872-73 contains some interesting information concerning that institution. On the board of trustees appear the names of Wm. L. Prather, afterwards president of the University of Texas, and L. Sul. Ross, Indian fighter and later governor of Texas. The old college building had burned down, but a new one, including a boarding hall, was expected to be in readiness for the next term. Payment of all expenses must be made "in gold". Among the accomplishments of young ladies taught was "waxworks", or the making of wax flowers—which we found also in the curriculum of Marvin College.

Concerning the new school at Georgetown, its early days were full of trouble. When application was made to the state for a charter, the name Texas University had to be dropped, that title being reserved for a state institution yet to be founded, and the name Southwestern University was adopted. The panic of 1873, nation-wide and long remembered, made monetary conditions hard. During the first session of the school, the student body and faculty were much disturbed, we are told by Dr. Cody, by an unruly element who would not submit to discipline. The officers of the law had to take a hand, and at length six of the ringleaders were expelled. Dr.

Mood had moved into the college building, occupying two of the lecture rooms, where he lived for two years, and it was while living in these cold, unceiled rooms that a pulmonary affection developed which ultimately led to Dr. Mood's death.

A dangerous financial embarrassment developed for the new college soon after it opened. This was the discovery that a mortgage rested upon the property "donated" to the church, of which no one seemed to be aware at the time the school was located. "Southwestern had recently been in peril", we are told by Horace Bishop, who was appointed to Georgetown in 1874, "on account of a mortgage on the property held by a Mr. Dimmit, which was unknown to the church when the school was located. J. W. and D. H. Snyder (who lived at Round Rock) went to Georgetown, had a meeting with Judge Hughes and Brothers Rucker and Hodges, who were ever loyal to the university, and J. C. S. Morrow, then a prosperous business man, and, like Judge Hughes, an Old School Presbyterian. Those six men walked under the indebtedness, and Dr. Mood continued the work work which he had just begun."

Georgetown in 1873-74 was a quiet, frontier country town. "When Dr. Mood reached Georgetown in September, 1873," says Dr. Cody, "he found it but a village numbering perhaps five hundred inhabitants. The nearest railroad point was seventeen miles distant. At that time there were fourteen Methodists, resident in and around Georgetown. It was a monthly appointment in a circuit of twelve preaching places. There was no church building in town. The Methodists had no class-meeting, prayer meeting, nor Sunday school. On January 11, 1874, the members of the Methodist church were called together in a church conference for the purpose of

organization. The university chapel was secured from the trustees, and thenceforth services, prayer meetings, and Sunday schools were conducted weekly."

Coming to the annual conference sessions for 1873, we have a new bishop again in charge, in the person of H. H. Kavanaugh. Bishops came and went in those days so fast that they hardly had time to get acquainted. Thus in seven years we have had six bishops, only Marvin presiding two years in succession. The Trinity Conference, as usual, was the first to be held, meeting at Dallas on October 29, Wiley A. Shook secretary. Wm. W. Homer, Marcellus W. Shearer, LaFayette P. Smith, John Langston, H. S. P. Ashby, John B. Smith, and John Beverly were admitted on trial. Received by transfer: Wm. F. Easterling and J. N. Craven from the East Texas Conference; Samuel Armstrong, from the Louisiana, and W. C. Blair from the Tennessee Conference.

The East Texas Conference met at Palestine on November 12, E. F. Boone secretary. Ed. T. Brasher, Stephen W. Turner, and James M. Mills were received on trial. M. T. Leach and Joseph M. Blanton transferred to the conference. An exhaustive search of the minutes of all the conferences, both for 1873 and 1872, yields no light on their origin.

The conference suffered a heavy loss by death this year, both in numbers and in the outstanding ability of the men. Those who had died were: Jefferson Shook, Napoleon W. Burks, Levi R. Dennis, and Acton Young.

Jefferson Shook was born in Madison County, Missouri, May 20, 1820. He joined the church in Arkansas in 1838. He was licensed to preach in 1841, and received into the Arkansas Conference the same year. His first appointment was on the DeKalb cir-

cuit, then in the Republic of Texas, but that portion of Texas was then embraced in the Arkansas Conference. He served appointments in that region until 1844, when that country was placed within the bounds of the Texas Conference. The latter conference soon divided, and this territory fell into the East Texas Conference. Jefferson Shook filled various positions of responsibility in his conference for twenty-five years — as presiding elder, secretary of his conference, and delegate to the General Conference. He excelled both as a preacher and a writer, devoting much time and thought to the defense of the doctrines of the church. He died on December 20, 1872.

Acton Young was born in Kentucky; came to Texas in 1841; joined the church and was licensed to preach in Sabine County. He was admitted on trial into the East Texas Conference in 1850. He served in various circuits, always acceptably, and was presiding elder of the Woodville district four years. His memoir characterizes him as a sweet-spirited man, much beloved by his brethren. He died at Woodville in 1873.

Levi R. Dennis transferred from the Tennessee Conference to the East Texas in 1855. He served Jefferson station two years, and various circuits and stations, and a term as presiding elder. He died at Tyler, April 26, 1873, "sword in hand and armor on", says his memoir. It is further said: "Brother Dennis stood high as a preacher, and he was a leading member of this conference". His memoir, however, furnishes very scanty information on his life.

Napoleon W. Burks was born in Green County, Kentucky, October 8, 1809. He was converted and joined the church in Sabine County, Texas, in 1843. He was licensed to preach in 1844, and joined the

East Texas Conference in 1845. He served Shelby circuit the first year, then went to Marshall circuit for two years—or, rather, it was then called Harrison circuit. Of his work on the Harrison circuit Dr. J. H. McLean writes in his "Reminiscences": "For the two years he was on the Harrison circuit he had over one thousand conversions and additions to the church, and of the number my mother and other relatives. He was a master of men, of commanding size and forceful speech, and well educated for his day." Burks served on circuits, stations, and districts, and in later years was president of Fowler Institute. He took the superannuate relation in 1871, and died at Henderson October 15, 1873, a few days before conference. He sent this word to his brethren before passing: "Tell my brethren of the East Texas Conference that there is not a cloud between me and my Saviour. All is well. Tell them to be faithful and meet me in heaven."

The Northwest Texas Conference met at Waco on November 26, John S. McCarver secretary. Another large class were admitted on trial, as follows: Samuel C. Vaughan, Levi F. Collins, J. Willis Kelly, Samuel J. Franks, Hugh Griffin, R. C. Hendricks, James Campbell, James Truitt, Robert K. Thomas, A. F. Law, and John S. Graham, a total of eleven. John R. White and H. S. McQuary were re-admitted. The largest number of transfers thus far for any Texas conference were received, as follows: H. C. McQuown, from the Louisville Conference; W. A. Sampsey, from the Alabama; John R. Randle, from the Tennessee; W. C. Young, from the Trinity; W. C. Collins, origin unknown; W. P. Wilson, transferred from the Missouri to the Western Conference and stationed on Denver circuit, and straightway transferred to the Northwest Texas; J. W. B. Allen, from the Texas Conference; J. W. Walkup, from the

White River; W. K. Turner, from the Florida; Geo. R. Bryce, from the Indian mission; J. K. Street, origin unknown; H. S. P. Ashby, from the Trinity (just admitted on trial), and W. F. Compton, origin unknown—a total of thirteen transfers.

Thomas J. Hutson had died during the year. He was born in Mississippi in 1837; died at Port Sullivan October 28, 1873. He was the son of a Baptist minister, but was converted at Shiloh camp ground and joined the Methodist Church in 1856. He was licensed to preach in 1861, and admitted to the Mississippi Conference in 1867. He was transferred to the Northwest Texas Conference in 1869, and appointed to Hillsboro circuit. He served Richland, Mount Calm, and East Waco missions, and was then appointed to Cameron and Port Sullivan, finishing his course at the latter place of a sudden illness. He was described as zealous, faithful, self-sacrificing, and always ready to give an exact account of his work.

The Texas Conference convened at Austin on December 10, H. V. Philpott secretary. Robert T. Nabors, Jonathan Burford, Richard W. Kavanaugh, and August Scheurrich were admitted on trial. R. A. Compton and Herman Evers were received by transfer from the Virginia Conference, N. A. Cravens from the Louisiana, and John C. Kopp, origin unknown. Cravens first came to the Texas Conference in 1849 by transfer from Alabama. He was the founder of Methodism in Brownsville in 1850.

A report to the Texas Conference notes that Chappell Hill Female College had suffered the loss of its building "by the torch of the incendiary," but that the building had been replaced and the school continued its work, and was more prosperous than before. The Rev. Epaminondas D. Pitts was presi-

dent. Andrew Female College, at Huntsville, S. B. Sanders president, was reported in a flourishing condition.

The West Texas Conference met at Lockhart on December 18, W. J. Joyce secretary. Temple G. Wools, Wm. C. Kingsbury, John E. Vernor, Thomas R. Atkins, Nicholas W. Keith and Jefferson J. Honeycutt were received on trial. Thomas T. Smothers and R. H. Belvin were re-admitted. J. W. West came by transfer from the Alabama Conference, and William M. Crow from the Kentucky Conference. Neither the Texas nor the West Texas Conference had lost any members by death this year.

The seventh General Conference of the Methodist Episcopal Church, South, met in Louisville, Ky., May 1, 1874. The delegates from the conferences in Texas, elected at the sessions of 1873, were as follows:

Trinity Conference:—Clerical delegates: John H. McLean, Jacob M. Binkley, Matthew H. Neely. Lay delegates: W. J. Clark, William Howeth, F. M. Rogers.

East Texas Conference—Clerical: Daniel Morse, John Adams; lay: John H. Reagan, L. V. Grear.

Texas Conference—Clerical: R. Alexander, I. G. John, H. V. Philpott; lay: J. H. Stone, J. D. Thomas, L. W. Moore.

Northwest Texas Conference—Clerical: Thomas Stanford, Wm. G. Veal, William Price, W. G. Connor; lay: W. A. Fort, E. A. Martin, B. A. Philpott, J. H. Bishop.

West Texas Conference—Clerical: Buckner Harris, J. G. Walker; lay, P. C. Woods, H. E. McCullough.

At this General Conference action was taken especially affecting the work in Texas as follows: (1) Change of name of Trinity Conference to North Texas Conference—this at the instance of John H.

McLean. And (2) creation of the German Mission Conference, embracing all the German charges in Texas and Louisiana. The work in Texas had, up to this time, been fostered and supported by the Texas Conference alone. In the future it was to be sustained by the General Board of Missions. The new conference was composed of three districts—two in Texas and one in Louisiana.

There were no bishops elected at this conference, although there was a strong demand from the West for more bishops, or for more episcopal labor. A long debate on the subject developed the fact that the matter of support was the chief argument against the election of more bishops, to which argument one delegate replied, in the blindest innocence, that “in the providence of God, Bishops Andrew and Early had died, thus reducing the expense.” The committee on episcopacy recommended that no new bishops be elected, and this recommendation was adopted. The committee subsequently recommended that “to supply a felt want of the Church west of the Mississippi River, we request the Bishops so to distribute their episcopal labors as to give the West more of their time and service than heretofore, especially in Texas and California.”

Connectional officers elected, or re-elected, were as follows: J. B. McFerrin, Secretary Board of Missions; A. H. Redford, Publishing Agent; Thomas O. Summers, Book Editor and Editor *Christian Advocate*; A. G. Haygood, Sunday School Secretary. Most of the conference papers were still under the direction of the General Conference, and editors of these organs were elected by that body. I. G. John was reelected editor of the *Texas Christian Advocate*.

CHAPTER VI

THE YEARS 1874-1875

CONCERNING the *Texas Christian Advocate*, its history prior to the Civil War has been given in the first volume of this work. After being suspended for three or four years during the War, the paper resumed publication as a half-sheet at Houston in 1864, and was returned to Galveston in 1865. But for a full decade after the War the *Advocate* led a precarious existence. Dr. I. G. John was elected editor at the General Conference of 1866. He was never able to realize a living out of the paper, and he continued to receive regular appointments in and around Galveston, "editing the paper for pleasure and preaching for a living." In the fall of 1866 a young printer by the name of Louis Blaylock came from Austin to Galveston, and took employment in the *Advocate* office. From that date Mr. Blaylock's name was associated with the paper for fifty-six years, and the early history of that relationship we are going to give in his own words; first, however, introducing Mr. Blaylock with some account of his previous life.

Louis Blaylock was born in Arkansas in 1849, but the family moved to Burnet, Texas, when Louis was three years old. In 1855 the family moved to Austin, where most of Blaylock's boyhood was spent.

His father died when he was eight years old. Young Blaylock's first employment, other than going to school, was in the old *Austin Gazette* office, where he worked at odd times for one dollar a week, with his wages sometimes being weeks in arrears. In this position he was often asked to carry messages to Governor Sam Houston, in the old capitol building. The Governor always received him kindly, and bestowed such attention upon him that he early became Blaylock's greatest hero. After the War young Blaylock went to Galveston, then the most important city in Texas. He found a job as a printer in the *Advocate* office, going to work there in the month of November, 1866. The rest of the story we will let Mr. Blaylock relate:¹

In those days there lived at Bastrop, Texas, a man whose name was Capt. Cain. He was the successful publisher of a fine country paper called the *Bastrop Advertiser*. He was well fixed financially and Bastrop grew too small for him. He entered into negotiations with Dr. John for a half interest in the *Advocate*. He disposed of his Bastrop paper and moved to Galveston. His optimism in the success of the *Advocate* lingers with me yet. He could see nothing in the way of making it the biggest enterprise in Texas. Though quite young then, I thought I saw disaster confronting him. But he was an old neighbor and friend of Dr. John in Bastrop and I supposed they had talked the matter over and knew more about the possibilities of the paper than I, so I contented myself with "drawing" my salary Saturdays and letting them work out the problem — especially since they had not asked my advice or counsel. This may be shortened somewhat by stating that Capt. Cain left Galveston with more experience in the publication of a religious paper than he had a year before and with less money.

Finally, Rev. W. G. Veal was induced to enter into a co-partnership with Dr. John. Rev. Mr. Veal had some money

¹From the 50th anniversary number of Blaylock's connection with the *Advocate*, Sept. 14, 1916.

at that time, being a member of the cotton firm of Alford, Miller & Veal. And those old enough to remember back that far will know that cotton men in those days made money—and plenty of it. Let me abbreviate this part of the story some by saying that when Brother Veal “let loose” the Advocate he was a poorer but wiser man.

In the meantime Shaw & Blaylock had started a job printing plant and had contracted with the publishers of the Advocate to print the paper for them. This was about 1868 or 1869. Mr. Shaw being deprived by the war of the advantages of education concluded to sell out the business. John & Veal bought the plant of Shaw & Blaylock, giving their notes for a balance due of \$1500. This dissolved the firm of Shaw & Blaylock. John & Veal continued to publish the paper until they were both financially crippled. At this time it was announced that the paper must suspend publication. Dr. John communicated this fact to some of the leading laymen of Galveston. Bishop Marvin was summoned to that city at once. He volunteered to take a collection from Methodists of Galveston. One thousand dollars was the result. Veal & John then conceived the idea of a joint stock company. The company was formed and stock sold to a sufficient amount to continue the publication of the Advocate. C. W. Hurley, who was a very successful shipping merchant, was elected President of the company. He, too, was very optimistic. He said to me in assuming the notes due Shaw & Blaylock that he had \$85,000 in bank to his personal credit and he expected to spend every dollar of that amount to make the paper “go.” Stock subscriptions were paid very promptly until all the stock practically was paid up. But months passed rapidly—and the money also. At the end of two or three years Mr. Hurley came to me with this statement: “The last issue of the Advocate has gone to press. You are authorized to sell the material. If you find no purchaser store the entire plant.” The company had assumed the \$1500 notes due Shaw & Blaylock. They were unpaid.

After discussing the matter with Dr. John I concluded that the easiest way out of it was to buy the plant. Though at that time I was a young Methodist, I had come to feel more than an ordinary interest in the enterprise. It oc-

curred to me that Shaw & Blaylock might possibly make a success of it. It would be simply calamitous to Methodism to have the *Advocate* suspended. I telegraphed my conclusion to Mr. Shaw, who was then in St. Louis. He also felt the same interest as myself in the paper, and therefore readily consented to undertake it. We bought the entire plant and gave our notes for the overplus of \$1500 notes we held. This was in June, 1874. From that moment for several years it would be impossible to place on paper the struggles we underwent and the anxiety we suffered. Neither of us had money. Therefore labor must take the place of capital. We set the type with our own hands, printed the paper and performed service in every other department. For the lack of time and money we mailed the paper at night and carried it to the postoffice on our backs. This saved drayage of a dollar or two and every dollar counted. More than once were we halted by policemen demanding to know what we had in the mail sacks at that hour of the night. But we "got by." We finally discovered that we would be compelled to increase our revenue from other sources. Then it was we stretched our credit to the limit and put in a large job printing plant. We had the temerity to bid on State printing, and to the surprise of our competitors received the contract. We made money in the job and book departments and spent it in keeping the *Advocate* going. We still had hope that we would succeed in making the paper pay its expenses. We could hope for no more. By strict economy, careful management and no end of work the *Advocate* has reached its subscribers every week up to the present time.

With this, the story of the *Advocate* during Blaylock's publication of it is virtually told, except that we will need to note from time to time the succession of editors, and the fact of the removal of the paper from Galveston to Dallas in 1887.

We will now take up the annual conference sessions of 1874. This was a quadrennial year, following a General Conference, and we would like to give account of church buildings, parsonages, and other

items, by charges, of this period, but as the annual minutes continue to report nothing but church membership we deem it not worth while to continue making new detailed quadrennial reports until the minutes give us something new.

The North Texas Conference met at Denton on November 4, 1874, Bishop McTyeire presiding, Wiley A. Shook secretary. The following were admitted on trial: James J. Coppedge, Henry B. Swofford, James W. Hill, John R. Crowder, Hardy W. Hawkins, Joshua A. Miller. The following were received by transfer: Wm. S. May, from the West Virginia Conference; M. H. Cullum, from the Memphis Conference; Samuel Morriss and W. H. Moss, from the East Texas Conference. J. W. Johnston (or Johnson) came from the Little Rock Conference, but transferred on to the East Texas, and James Grant came from the Arkansas Conference, but passed on to the Northwest Texas. Samuel Morriss went back immediately to the East Texas, from whence he came. In fact Brother Morriss seemed never to be able to make up his mind as to his conference home, and up to this time he holds the championship on transferring. The minutes show the following transfers in his case: In 1870 transferred from the Little Rock to the East Texas; in 1871 transferred from the East Texas to the Trinity; 1872, from Trinity to East Texas; 1873, from East Texas to Trinity; in 1874 he is back in the East Texas, though there is no record of his transfer; but in the latter year he made the round-trip again, transferring from the East Texas to the North Texas and from the latter to the former again. In 1875 he transferred from the East Texas to the Northwest Texas, where he comes to rest. He was a good man and a good revival preacher, as this writer heard him preach some forty years ago.

The North Texas Conference reported 18,229 church members, an increase over the past year of 3,276. In the appointments for 1874 the districts and their presiding elders were as follows: Jefferson district, John H. McLean; Sulphur Springs district, Matthew H. Neely; Kaufman district (a new one), Lewis P. Lively; Paris district, L. B. Ellis; Dallas district, Wm. F. Easterling; Sherman district, John W. Chalk.

The Northwest Texas Conference met at Weatherford on November 18, Bishop McTyeire presiding, Fountain P. Ray secretary. Joseph B. Womack, James K. Lane, and John B. Warren were admitted on trial. Willis F. Graves was re-admitted. The following came by transfer: Cyrus H. Ellis and James A. Walkup, from the White River Conference; Epaphroditus W. Simmons, from the Mississippi Conference; James Grant, from the North Texas; Thomas H. B. Anderson, from the Pacific; Isaac N. Reeves, from the North Mississippi; A. K. Miller, from the Arkansas. Edward R. Barcus and M. H. Wells also came from the Little Rock Conference, but as the latter conference was not held until in December, their transfers do not show on the minutes of the Northwest Texas until the following year.

One well-known preacher had died during the year—Benjamin A. Kemp. He died at Gatesville on December 9, 1873. He was a native of Maryland, where he was born in 1823. Receiving his education in the schools of Baltimore, he went to Indiana as a young man and took up teaching. In 1850 he came to Washington County, Texas; in 1852 was licensed to preach, and was admitted into the Texas Conference in 1854. His most active ministry was spent on the frontier, from Gatesville westward, and he was the first travelling preacher over many counties of

that region. His memoir says that Kemp had preserved an interesting diary of his life from his tenth year, that "it makes a large manuscript volume, and notes many of the hardships, dangers, and trials endured by himself and others in planting Methodism on the frontier." Where, we wonder, is that large manuscript today? Brother Kemp is described as a very pious man, suffering much from bad health, and a constant reader of the Bible. On a flyleaf of a pocket Bible he left are the memoranda of the dates of the beginning and ending of each reading, showing that he had read his volume through fifty-four times. His end was triumphant.

The Northwest Texas Conference reports a membership of 15,382, an increase of 1,331 over the past year. The districts and their presiding elders in the appointments of 1874 are as follows: Waco district, Wm. G. Connor; Belton district, W. R. D. Stockton; Corsicana district, Wm. C. Young; Waxahachie district, Andrew Davis; Weatherford, Thomas W. Hines; Stephenville, John F. Neal; Comanche, Peter W. Gravis. The Corsicana and Comanche districts were new ones, but the old Springfield district is dropped, Springfield having been missed by the new railroad, and it began to dwindle away.

The West Texas Conference was the next to meet, convening at Gonzales on December 2, Bishop Keener in charge, O. A. Fisher secretary. Charles Thomas, Avery G. Nolen, Doretea Garcia, Fermin Vidaurri, and Felipe N. Cordova were admitted on trial—the last three, of course, for the Mexican work. Henry W. South, from the North Texas Conference, and E. H. Holbrook, from the Texas Conference, were received by transfer. The total church membership in the conference numbered 4,520, an increase of 661 over the past year. The districts and their elders

were: San Antonio, J. S. Gillett; San Marcos, W. J. Boyce; Victoria, J. G. Walker; Corpus Christi, A. A. Killough; Mexican Border Mission district, A. H. Sutherland.

The East Texas Conference was held at Marshall, December 9-14, Bishop Keener presiding, E. F. Boone secretary. Napoleon T. Burks and Milton H. Jones were admitted on trial. Richard W. Thompson, Samuel Morriss, J. W. Johnston, Joshua A. Miller, R. S. Harris, Junius P. Walker, and Lacy Boone came by transfer, the first four from the North Texas; the origin of the last three cannot be ascertained from the minutes.

One preacher had died during the year, this being John W. Mills, a native of Georgia, where he was born in 1819. He was received on trial into the Georgia Conference in 1842, and after travelling a few years, was transferred to the Florida Conference. During his membership in the latter conference he was chosen a delegate to the General Conference. He transferred to the East Texas Conference in 1870, and was appointed to Shelby circuit. The next year he was appointed presiding elder of the San Augustine district. At the expiration of two years in this office, he was appointed conference Sunday school agent. He died on July 6, 1874.

The membership in the East Texas Conference in 1874 numbered 10,970, an increase of 1,888 over the previous year. The districts and their elders were: Marshall, Daniel Morse; Palestine, John Adams; San Augustine, J. R. Bellamy; Crockett, D. P. Cullen; Beaumont, F. M. Stovall.

The Texas Conference and the German Mission Conference were held at the same time and place, both meeting at Houston on December 16, Bishop Keener presiding, H. V. Philpott secretary of the

former, and J. B. A. Ahrens secretary of the German body. Thomas R. Curtis, George H. Phair, and Charles Chanquist were admitted into the Texas Conference. Transfers into the conference: W. G. Perry, from the Alabama Conference; W. H. H. Biggs and I. Z. T. Morris from the Little Rock Conference, though both were recently from Alabama; M. G. Jenkins, from West Texas Conference; T. W. Rogers and Alex Henkle from the North Texas Conference.

Church membership in the Texas Conference in 1874 numbered 6,721, which included 250 colored members, enrolled at San Felipe, but the German membership hitherto included had been set off in a separate conference. Gain for the year, 321. The districts and their presiding elders were as follows: Galveston district, I. G. John (in connection with editing the *Advocate*); Austin district, A. L. P. Green; Chappell Hill district, T. B. Buckingham; Huntsville district, James M. Wesson.

For the last three years the old veteran, Robert Alexander, whom we are accustomed to see presiding on a district, had been on the superannuated roll, owing to ill health. He will be on the effective list again, but no more will be in possession of his former powers. He is probably the only person in our history who was elected a delegate to a General Conference, as he was in 1873, while on the superannuated list.

The German Mission Conference in 1874 received the following on trial: John Christopher Kopp, Frederick Wm. Hardt, Charles Schmitz, and Michael Henchel. Charles Thomas was received by transfer from the West Texas Conference. The membership of the conference, by districts, was as follows: New Orleans, 333; Houston, 239; New Braunfels, 338;

total, 910. The districts and their elders were: Houston, John A. Pauley; New Orleans, J. B. A. Ahrens; New Braunfels, Frederick Vordenbaumen.

In 1874 the work in and about Dallas was composed of Dallas station, of 272 members; a city mission, of 100 members, and Dallas circuit, having 420 members. In the summer of 1874 the present Oak Lawn Church was organized by Rev. Samuel Armstrong, with twenty members. This community was then sparsely settled, being more than a mile outside the city limits, and for several years this appointment was attached to a circuit with Cochran's Chapel. A number of Tennessee Methodists settled about Oak Lawn in 1872-73, among whom were Rev. M. H. Cullum and family. Cullum transferred from the Memphis Conference to the North Texas Conference in 1874, and served the Dallas circuit for four years. A church was erected at Oak Lawn, which served the dual purpose of church and school house.

We have seen that the first Methodist church building, a frame structure, was erected in Fort Worth in 1875. Fort Worth has not yet regained its position, held a few years before the War, as the head of a district, but is just one of the charges in the Weatherford district. In 1874 the charge had 125 members.

In 1875 Waco boasted of but one Methodist church, this being the old Fifth Street Church, now the First Church. In 1876 a handsome brick structure was erected at the Fifth Street location, costing \$20,000, and a parsonage was built the same year. A church was organized in East Waco in 1877. Waco station was for several years the leading station in the Northwest Texas Conference, and was the second largest in Texas, St. John's at Galveston holding first place in membership, the four largest

being in 1874 as follows: St. John's, 418 members; Waco, 377; Dallas, 272; Shearn, at Houston, 238.

In April, 1876, J. Fred Cox reports from the Hillsboro circuit thus: "Hillsboro has one family grocery, three dry goods stores, four saloons, one academy and Masonic hall, and not a church. We have two Sunday schools, Methodist and Union, in good condition. But the Baptists, Methodists, and Cumberland Presbyterians are talking about erecting each a house for divine worship."

At the conference of 1874 Thomas Stanford was appointed to Waco circuit, the charge, strange to say, being placed in the Belton district. Stanford had served on both the Waco district and station, but it was not at all uncommon for a preacher to pass from a district or a station to a circuit, or *vice versa*. There was no caste system in the ministry, or strict and inflexible graduation of preachers according to salary or previous position. Stanford was a seasoned veteran, and had gone regularly as a delegate to the General Conference for several quadrenniums, both from Arkansas and from Texas, and he was regarded as among the foremost members of his conference. Nevertheless, in 1875 and 1876 he was on the Waco circuit. In 1875 Edward R. Barcus moved from Arkansas to Texas, and was appointed to Salado and Davilla circuit, in the Belton district. During the year 1875 Thomas Stanford and E. R. Barcus moved with their large families and settled on the prairie nine miles west of Waco. In October, 1875, on a plot of five acres of ground donated by Stanford, and valued at the time "at \$2 an acre," the site being half way between the Stanford and Barcus homes, a church was erected, and in honor of the donor of the ground and of the veteran preacher, it was called Stanford's Chapel. The building on week

days was used as a school house, with Mrs. E. R. Barcus teacher. Stanford's Chapel became a regular appointment on Waco circuit, and for years it was an important camp meeting center, where, under its brush arbors, many of the best known preachers of the conference held meetings from year to year. These revival meetings were always timed to include "the second and third Sundays in August." The original church house stood for twenty-eight years, giving place in 1903 to a new building. But in 1912 the organization disbanded, the membership going to the near-by towns of Hewitt and Lorena, and the church is now used only for funeral occasions, when someone is brought to be laid in the old churchyard near by. But Stanford's Chapel in its day filled a large place not only in the religious life of the community, but in Methodist history at large. It probably will be best remembered, beyond the immediate community, by the number of men licensed to preach and who went out from there to fill important places in the Church. The list includes John M. Barcus, J. Sam Barcus, Edward R. Barcus, Thomas S. Barcus, Samuel J. Rucker, E. R. Stanford. Besides these, a daughter of the Barcus family and a daughter of the Stanford family—Mrs. Julia Barcus Cox and Miss Sue Stanford—went to the foreign field as missionaries, the former to Mexico and the latter to China. The only rival for Stanford's Chapel, in its output of preachers, was Elizabeth Chapel, in Burleson County, which had its days back in the 40's, and which sent forth nine preachers, though not all of them were licensed at the home church, as in the case of Stanford's Chapel.

In 1875 Bishop George F. Pierce returned to hold the Texas conferences, his first visit in sixteen years, or since 1859. Many changes had occurred in that time. He found in one congregation, at least, a well

tuned-up choir which failed to register a pleasant effect on him. This was at Shearn Church, Houston, where S. C. Littlepage was pastor. Says the pastor, in his later reminiscences published in the *Advocate*: "Bishop Pierce had been appointed to hold the Texas conference in 1875, and I arranged for the Bishop to spend a Sabbath in Houston. The Bishop was to preach at 11 o'clock in my church. His fame had preceded him, and the congregations and choirs of all the churches in the city were in evidence that morning. We had a splendid choir, and the organ loft was crowded and prepared to render the best music in the finest style. I was seated in the pulpit with the Bishop when the first notes of the organ began, and the various sections of the choir prepared to sound. The Bishop took in the situation at a glance, and with an inimical expression of contempt, with emphasis he remarked: 'Brother Littlepage, God Almighty can't bless such a thing as that.' Of course, I did not take issue with the Bishop, thinking that he knew what would please the Lord better than I did. The Bishop, contrary to the general expectation, gave us a little squib of a sermon, and proceeded to take up my missionary collection. The congregation, as though actuated by a common impulse, did not respond as the Bishop thought they ought, and he gave them a little piece of his mind on the subject, as only he was capable of doing."

Bishop Pierce, in appointing his conferences, reversed the usual order, and began with the West Texas Conference, which convened at San Antonio on October 20, 1875, O. A. Fisher secretary. Received on trial: Ichabod Kingsbury, Jose Maria Casanova, Clemente Abraham Vivero. H. P. Bowen, from the Mississippi Conference, J. F. Denton, from the North Texas, and W. H. H. Biggs, from the Texas, came by

transfer. Alejo Hernandez, the first Mexican preacher admitted into the conference, had died.

Alejo Hernandez was born in the state of Agua Caliente, Mexico. His father was wealthy, and the son received a good education, looking to the priesthood. During his college years he imbibed infidelity, and, unknown to his father, left school and joined the army against Maximilian. He was taken captive by the French; escaped, or was released, and wandered northward to the lower Rio Grande, on the Texas border. A book called "Evenings with the Romanists" fell into his hands, and supposing it to be an attack on the Christian religion, he read it eagerly to confirm himself in infidelity. The frequent quotations from the Bible excited his interest in that Book, and he sought and found a Bible in his own tongue. The reading of the Bible awakened in him a new interest in religion, and hungering for more, he went to Brownsville and attended a Protestant service. Though he did not understand a word spoken, the service resulted in his immediate conversion. He returned to Mexico and began religious work among his own people. An American friend advised him to return to Texas, join a Protestant church and seek its advice and help. This he proceeded to do. He came to Corpus Christi, joined the Methodist church, was licensed to preach, and in 1871, was admitted on trial into the West Texas Conference, ordained deacon, and appointed to work among his people on this side on the Rio Grande. A year later Bishop Keener saw in him such gifts and possibilities that he took him to the City of Mexico to assist in founding our work there. But his labors were cut short in his home country by an affliction which almost completely disabled him. In the course of time he made his way back to Corpus Christi, where he died on September 25, 1875.

The North Texas Conference was held at Paris, November 3-8, 1875, W. A. Shook secretary. Howell R. Hughes, Reuben G. Sewell, Wm. R. Manning, John H. White, Enoch P. Chisholm, and Isaac S. Ashburn were admitted on trial. W. D. Shea, from the Louisiana Conference, John R. Allen, from the North Mississippi, W. A. Edwards, from the Alabama, B. H. Bounds, from North Mississippi, and L. Parke from the North Alabama, came by transfer. Francis M. Harrell had died in September, 1875. He was born in Tennessee, but came to Texas with the family when he was ten years of age. Licensed to preach in 1863, and admitted to the travelling connection in 1871, serving Robinsville circuit two years and Cooper mission two years, giving general satisfaction in his work.

The Northwest Texas Conference met at Corsicana on November 10, Fountain P. Ray secretary. The following were admitted on trial: Lewis S. Chamberlain, Gaston W. Swofford, Joseph J. Canafax, John E. Akin, Hiram B. Henry, William R. Robinson, W. L. Harris, and Marion Mills. Received by transfer: Marshall H. Wells, from the Little Rock Conference; Benjamin H. Johnson, from the Tennessee Conference; Richard H. Adair, from the Louisiana Conference; M. L. Martin, origin unknown; Samuel Morriss, from the East Texas Conference; Samuel S. Scott, from the Louisiana, and John P. Stanfield, from the North Texas. Rufus Bradford Womack had died during the year.

Rufus B. Womack was born in Alabama in 1833. He was converted while attending Irwin College in Tennessee. He was licensed to preach at Daingerfield, Texas, in 1857, and admitted to the East Texas Conference in 1857. In 1863 he transferred to the Texas Conference, and was appointed to Meridian circuit two years. After the division of the confer-

ence he fell into the Northwest Texas, and served Hillsboro circuit two years, Waxahachie circuit two years, Marlin station, Cleburne and Marysville station, and his last appointment was Rockvale circuit. He died on March 10, 1875.

Under the call of the 20th question in the then conference routine, "Are all the preachers blameless," etc., there is a strange sort of procedure taken. All passed except Augustus A. Cornett. "His name being called," say the minutes, "and some complaint being made against him, his case was referred to the following committee of investigation, viz: W. A. Sampey, J. S. Lane, and G. W. Graves. The committee retired for consideration, and afterwards came and made report finding a trial necessary, which was adopted, and his case left in the hands of the presiding elder of the Weatherford district for investigation." There is no subsequent record of the matter except that at the next conference session Augustus A. Cornett transferred to the Louisiana Conference.

We have a record of the salaries and a few other new items for this conference in 1875. The highest salary paid was that at Waco station, \$1,675; the lowest was that for Thornton mission, \$23. Other stations' salaries were: Corsicana, \$700; Waxahachie, \$478; Belton, \$937; Weatherford, \$770; Fort Worth, \$500. These are all the stations listed as such in the minutes.

It was a good year for the baptism of infants, a total of 1,127 being reported. There were 21 parsonages in the conference, and 101 1/2 churches, the "1/2" probably being a union affair with some lodge or other denomination.

The East Texas Conference met at Carthage on November 24, S. W. Turner secretary. A large class of ten applicants were received on trial, as follows: James F. Henderson, Caleb H. Smith, J. T. Smith, G.

D. Wilson, James R. D. Taylor, Pinckney J. Waldrup, Evander M. Sweet, W. C. Walker, James B. Hall, Littleton L. Fowler. A. M. Box and L. Patterson came by transfer.

The German Mission Conference was held at Galveston December 1-6, J. B. A. Ahrens secretary. Christopher J. Wiemers and Gottfried Buchschacher were admitted on trial. J. A. G. Rabe transferred from the Texas Conference, and Heinrich Haas came from the Evangelical church. Alexander Albright, formerly holding the title of Count de Hirschfield, had died during the year. He was a distinguished member of his race, and a descendant of a German family of nobility. He was a graduate of the military school at Eutin, Holstein, and had a long military career in the German and Austrian armies. He came to the United States in 1853, joined the Methodist Church, South, in Missouri, and later was licensed to preach and joined the conference. In 1871 Bishop Marvin transferred him to Texas and placed him in charge of the German mission at Galveston. Subsequently he was chosen professor of German at the new university at Georgetown, but owing to failing health he did not take up his duties. He died at Georgetown on March 2, 1875. His funeral, at his request before death, was preached by Dr. Mood.

The Texas Conference met at Brenham on December 8, H. V. Philpott secretary. J. Norwood and O. T. Hotchkiss were admitted on trial. P. B. Safford, from the Alabama Conference, and S. H. Williams, from the Memphis Conference, came by transfer. A. G. Stacy and J. A. Light had died during the year.

Aaron G. Stacy was born in North Carolina in 1822, and died at Austin, Texas, April 8, 1875. He was the son of a minister, and early looked in the direction of the ministry. He spent two years at Cokes-

bury Academy (S. C.); was licensed to preach in 1844, and joined the South Carolina Conference in 1847. He served in the pastorate until, in 1863, he was elected president of Davenport Female College, North Carolina.

James A. Light was also the son of a minister, George C. Light, who was for half a century a member of the Mississippi Conference. The son, however, first chose the medical profession, was graduated in medicine, and took up the practice, but later entered the ministry, joining the Missouri Conference in 1848, and with his father transferred to the Mississippi Conference in 1850. He transferred to the Texas Conference in 1859, serving in succession the charges of Seguin, San Felipe, Ruttersville, Richmond, and others. He died in May, 1875.

CHAPTER VII

THE YEARS 1876-1877

A COLLECTION of miscellaneous records and reports, covering the years of the middle 70's, reflecting times, persons, institutions, and movements, will engage us for awhile. The first is from a private autobiographical sketch of J. Fred Cox, loaned us by his widow. We take up his narrative in 1870. He says that in the fall of 1870 he asked for a location, in order to move on some land which he had inherited, near Bryan, and improve it. But he was appointed to Georgetown circuit, with the understanding that if he could not go Brother Bruce, a local preacher, would supply the work. Cox did not go, and the local preacher took the charge for that year. Cox had inherited 369 acres of land from an uncle, and he bought the remainder of half a league "on time," pledging \$2 an acre for it. "I moved to Bryan December 16, 1870," he says, "and went to work splitting logs to build me a house, as there was no lumber on the market. But lumber came, which I bought, and put up a small boxed house, 14 x 16. I sold to a contractor the privilege of getting out 10,000 ties for the railroad from my timber, and soon had plenty of money. During the summer the commissioners to locate the agricultural and mechanical college came to Bryan, and chose for a site a point contiguous to my land, and as they wanted more land I sold to the State

1,226 acres at \$5 per acre, having only given \$2. I put additional improvements to my place, and lived here nearly three years. At the conference at Corsicana in 1871 I was appointed to the agency of Owensville High School. At conference in Belton in 1872 I was appointed to Wheelock circuit. As agent of Owensville High School I did exactly nothing, for it was hopelessly embarrassed and involved in debt, and no money at hand. I served the Wheelock circuit, and had a very good year, but people generally poor and support very small. Toward the end of the year 1873, yellow fever broke out at Calvert in a very malignant form, and spread alarm all over the country. I moved my family from our home near Bryan, up to Shiloh, on Wheelock circuit, and from this point moved to Hill County. At the conference at Waco I was appointed to Groesbeck circuit, and lived at the parsonage on 'Honest Ridge,' or as the people preferred to call it, 'Central Institute,' or 'Central Military Institute,' founded by Major J. H. Bishop. In the spring of '74 Major Bishop was in attendance at General Conference at Louisville, and I filled his place in the school teaching until the term was out with Major Dixon. I was returned to this point the following year, and taught in the school, preaching three Sundays here and one at Groesbeck. In August, 1874, I was elected to a professorship in Waco Female College, but after attending three weeks discovered that it would not support the teachers, and I sent in my resignation, resolving to abandon the school room. I was appointed to Hillsboro circuit in 1875, and returned in 1876. During the last year I moved my family back to Bryan. At the next conference I was appointed to Calvert and Hearne, with three Sundays at Calvert and one at Hearne. Here I did but little. During a considerable portion of the previous year Holiness bands had protracted ser-

vices that did not tend to the unity of the church, but to the contrary drew a line between the professors of sanctification and those who did not profess it. Still the brethren here did not run to such extremes as they did at Belton, Corsicana, and Ennis. At Hearne Major Penn had conducted a long series of services."

This extract brings up a subject which, from about the year 1876 onward for the next thirty years, is to be the source of controversy and division in Texas Methodism, as well as in other sections of the Church. This was the "Holiness movement," and as it arose during the period now being considered some account of its origin is now due. This writer a few years ago asked Rev. B. F. Gassoway to prepare for him an account, from his standpoint, of the Holiness movement in Texas. No one was better qualified to know the facts, as he had figured in the movement from the beginning. He complied, just a year or two before his death, and the following is the first part of his article:

In the winter of 1876-77 the Rev. Hardin Wallace, a local elder of the M. E. Church, Jacksonville, Ill., came to Calvert, Texas, and conducted a revival meeting in the M. E. Church, South, Rev. R. H. H. Burnett, pastor, and Rev. Dr. W. G. Connor, presiding elder. The doctrine of Christian Perfection, Perfect Love, or Entire Sanctification was stressed by the evangelist with great earnestness, and shown to be in perfect harmony with the teachings of Mr. Wesley as set forth in his sermons and in his "Plain Account of Christian Perfection." Quite a number professed the experience, among others the pastor of the church, and this writer, then pastor of Mount Vernon circuit, Waco district. At first the presiding elder, Dr. Connor, gave his full endorsement to the doctrine, declaring it to be the doctrine taught by the "Fathers" and the Word of God. But soon the requirements of the doctrine as presented placed so

many restrictions upon worldliness, and called for so much cross-bearing and self denial on the part of church members that strong opposition sprang up against it, and as this opposition was especially strong on the part of the wealthier members of the church, the presiding elder and numbers of the preachers soon arrayed themselves against the doctrine. A few of the preachers, however, having come into the experience, held fast, and on proper occasions presented the doctrine to their congregations.

In November, 1883, at the annual meeting of the Northwest Texas Conference held at Waco, a number of the preachers, at the call of the writer, met at the Cumberland Presbyterian Church to consider the advisability of organizing an association for the protection of the movement, and of the preachers professing the experience. Rank fanaticism had sprung up in portions of the country, threatening to bring the doctrine into disrepute, and those supporting it under condemnation. As a result the Northwest Texas Holiness Association was organized, with John Wesley's "Plain Account" and the Word of God as our constitution. It was incorporated in the by-laws that none but members of the M. E. Church, South, in good standing could become members of the Association, and that as an association we would hold no meetings in any pastoral charge except on the invitation of the preacher in charge, seconded by his official board. We thus shielded the movement from fanatics and "Come-outers" on the one hand, and on the other sought to convince our brethren in the conference that we proposed no movement that was not sane and conservative.

The writer was elected president, and Revs. J. J. Harris, S. J. Franks, O. M. Addison, and W. L. Harris as vice-presidents, secretary, and treasurer. This association held special meetings at the invitation of the pastors at Evergreen, on the Bosqueville circuit, July, 1884; at Meridian, in March, 1885, and again near the same place at a camp meeting in August, 1885. Later meetings were held at Alvarado, Lebanon (in Waco district), East Waco, and again at Evergreen, and Meridian, and at Mineral Wells. At these meetings several hundred souls were converted and added to the church, and several hundred believers were sanctified.

The subject will receive other notice when we get farther along. At the present we note one report on the fanatical and disruptive side of the movement, from the *Advocate* of 1877. Says the writer, under the head of "Holiness Bands and Evangelists in Texas": "These Bands of Holiness are organized without any reference to churches. No matter who preaches, if the preaching day should conflict with their appointments, they simply go on irrespective of preaching, or what would formerly be regarded as church duties. No matter who the preacher in charge is, unless he is an enthusiast upon the subject of sanctification, they will refuse him the right, or at least accord it with evident reluctance, to preach, pray, or exhort at their meetings. At the same time they will take up the veriest stranger, without any church letter or any credentials, and welcome him to the same privilege, if he only says he is 'saved.' I know of one band that has already discussed the question as to whether they will remain in their various churches, or separate themselves from the churches and establish an organization of their own. And I know of men, good stewards, but who imbibed the spirit of these travelling evangelists, and have joined bands, and in every instance they have either given up their work or have become insubordinate. There are some good members of the bands, I admit, but I am now in my fifth town in the wake of these evangelists, and in every instance the effects are the same."

Continuing our miscellaneous reports, we will insert a collection of newspaper headlines and short news items which together help to make up the picture of the middle 70's. They read as follows:

A wagon load of buffalo hides was seen on the streets of Dallas last week.

Paris is to be lighted with kerosene oil.

Buffalo meat goes at five cents a pound in Austin.

The country between McKinney and Plano, on the Central railroad, has nearly all been fenced up and put in cultivation during the last year.

Old corn is selling in Bell and Milam counties at 15 cents a bushel. Good horses are selling in Hood County at \$10 a head.

Twenty-eight counties have voted for prohibition, and fifteen against.

Nearly 17,000 head of cattle have been started up the trail from Gonzales for Kansas during the last week or ten days.

There have been between 700 and 800 hunters on the buffalo range who have sold about 35,000 hides at Fort Concho.

San Antonio wants a street railroad. There is none there now, and there are about 500 mules out of employment, and about the same number of majors, judges, and captains, waiting for a chance to drive the cars.

Waco is soon to have a street railway, one mile in length. The iron has been bought and is now en route.

The town of Marshall presents quite a city like appearance, caused by the arrival and departure of express and freight trains at all hours of the day and night.

The Fort Worth Standard is satisfied that the Pacific railroad will not be extended to Weatherford for years to come, and considers the proposition as simply preposterous. The Texas and Pacific reached Fort Worth in 1876.

Captain Nolan and company, reported lost on the staked plains, are in, with the loss of two men who died from fatigue and starvation, and three missing. The command was eighty-six hours without water, and suffered terribly.

The Methodists expect soon to build at Gainesville, Cooke County. Work has been resumed on the new Methodist church at Waco. There is now money enough deposited in bank to complete the brick work.

A new church was dedicated at Mexia in May, 1877, J. D. Shaw, pastor.

The following more extended reports are taken from the old files of the *Advocate*:

Beaumont District, E. L. Armstrong: I have just completed my first round on Beaumont District. Results of first round, nineteen accessions, 12 infants baptized, \$44 missionary money collected, eight subscribers to Texas Christian Advocate, 25 sermons preached, and 750 miles travelled, over hills, swamp and prairie. This is a large work, extending from the Gulf to the south lines of Sabine, San Augustine and Cherokee counties, and to the Trinity River on the West—ten counties. We need a few more self-sacrificing, devoted, earnest workers in this portion of the Conference, who can and will live on short rations to develop this country. Railroads are needed. Our new church at Beaumont is about complete.

San Felipe (The ancient capital of Austin's colony): A small village of twenty houses, principal point on the circuit. Three stores, and away from the village a quarter of a mile a whiskey den. 53 members on the register here. In front of a store several pieces of broken cannon which date back to the days of Santa Anna. Post Oak Grove, a church with 23 names, six miles south.

Glover's Chapel, eleven miles northeast, has thirty members and a Methodist Sunday school. At Glover's and other places I have started the children in the hen business. Each child is to have a hen, and all the eggs they lay and all the chickens raised are to go toward paying the conference collections.

Parker Chapel is on the Western Narrow Gauge Railroad, or rather the railroad is on Parker's Chapel. The railroad officials, without consulting any trustees, cut down a beau-

tiful grove of post oak trees and used them for ties, and laid iron within twelve feet of the church. In felling the timber one tree fell on the roof and damaged the building so that it was rendered useless.

Coleman City—L. S. Chamberlain: My work, called Coleman Mission, but most of my appointments are in Brown County. As yet Coleman County is sparsely settled. Railroad and school lands can be purchased at \$1.50 on ten years time. Coleman City, the county site, is on Hoard's Creek, ten miles southwest of Camp Colorado. The city is being built rapidly; it was not surveyed until last August (Aug. '76) and now can boast about 25 houses. The County Court will deed one lot to a man if he will obligate himself to improve it. It will deed two lots to a man if he will improve one of them. The traffic of Coleman City consists chiefly in the sale of coffee, tobacco and whiskey. There is a great deal of dancing, profanity and drunkenness in these parts. Some that have borne their cross in other lands took down their colors when they came to this place. Others are like a city set on a hill. There is little to disturb the preacher's meditations save the bark of the prairie dog, the dark forms of wild turkeys moving thro the grass, and the herds of antelope.

Graham, Young County (from report of Weatherford District Conference held at Graham in 1877): Graham in Young County was unorganized three years ago, being beyond the frontier of organized counties, having a few daring families scattered over its territory, who were constantly subject to raids from Indians. Now it has a tier of organized counties to the west, and is free from this apprehension. Graham, named for the founder, from Meade County, Ky., was four years ago the dwelling place of one family. Eighteen months ago it contained eleven houses. Seven have been added during the past year. There are now no less than one hundred. The Presbyterians are building, and the Methodists expect soon to commence. The Methodists have an excellent Sunday school. This is the frontier district on the Northwestern boundary. Five out of nine charges are missions. There is one station. 321 members

added in the district since conference (this was in Aug., 1877), 27 new preaching places, and 20 churches organized since conference.

And from the extreme outpost of this district and of Texas Methodism as well we have an extensive report, this from A. B. Blue, on Fort Griffin Mission, dated December 1, 1877:

Fort Griffin is the extreme northwestern station of the Northwest Texas Conference, but since its establishment the tide of immigration has been constantly rolling westward, so that today in the Northwest there are new fields upon which the banner of Christ has not been planted.

Fort Griffin is a point of commercial importance, being the base of supplies for the ranchmen and the army of hunters on the plains engaged in the slaughter of buffaloes. It is estimated that there are 1,500 to 2,000 men west of this post directly employed in the buffalo trade, to say nothing of the men engaged in the transporting of hides and meat. The destruction of food occasioned by this hunt for the purpose of procuring hides is almost beyond computation.

There is a peculiar population in this section of the State, in many respects excellent in itself, but essentially different from that of any other portion of the United States. Here are found people from every State in the Union, and from every civilized country in Europe, each bringing their peculiar manners, prejudices and opinions, only to have them smoothed, swayed and buffeted by others, as various as the hues of the autumn leaves. The country is rapidly filling up with men and women of energy, talent and culture, all seeming intent upon building up their individual fortunes and developing the natural resources of the country. And here each prominent Church sect are using strenuous efforts to impress upon the minds of the people their peculiar tenets, and build broad and deep the foundations of their future edifices. . . . It is now that the battle of our denominational supremacy must be fought. . . . The people generally respect the ordinances of the Church; their homes are open to the weary messengers of the glad tidings, and

to the extent of their means cheerfully contribute to their support.

The town of Griffin has nearly doubled in the number of buildings in the last six months. Stephens County is the last organized county in the State. At its organization two years ago the vote for county officials was 134. At the next general election the county will have a voting population of 1,000. A large part of the land is obtainable at \$1.50 an acre, in ten annual payments, at 10% interest. The shire town, Breckenridge, or Gunsolas, is a town of about 800 inhabitants, and seems to have sprung up by magic. The Methodists, Baptists and several varieties of Presbyterians have organizations, as well as the Masonic and Odd Fellows fraternities. . . . There is but one class of our citizens who seem to be dissatisfied with the surroundings—the lawyers, who say: “The town is distressingly quiet,” for the enterprise of the citizens has not yet developed a dance house nor a gambling hell.

It was my privilege during the last days of October and first days of November to assist in a camp-meeting, held by Bro. Robinson of Palo Pinto on Palo Pinto Creek. In the evening we listened to a gospel sermon preached by a C. P. brother, under whose preaching several turned to Christ. The next day the clouds drove us from the camp to seek shelter at the home of Bro. Bell, where it pleased God to pour out his spirit upon the hearts of the large congregation, until the whole congregation were penitents at the altar.

Supplementing these personal reports by extracts from the Annual Report of the Board of Missions, we find that the Fort Griffin Mission embraced Stephens, Shackelford and Throckmorton counties, and a part of Jones County, with twenty preaching places, from which 187 members were reported at the end of the year. Salary paid on the work, \$113.52; appropriated by the Mission Board, \$50; total salary, \$163.50.

The next frontier mission to the south was the Eastland Mission, embracing Eastland and Callahan counties, served by M. B. Johnston. Thirteen members, no report on salary.

Coleman Mission, 12 preaching places, 172 members. Salary of missionary, \$39.25; appropriated, \$50; total \$89.25.

A little less farther out west, but still on the frontier, we have: Llano Mission, served by D. C. Kelly, 6 preaching places, 102 members, salary, \$37, plus \$50 from the Mission Board; total \$87. Plum Creek Mission, embracing portions of Hamilton and Coryell counties, served by W. G. Davenport; 8 preaching places, 202 members, salary \$162, plus \$100 appropriated. Hamilton mission, E. A. Bailey, embracing Hamilton, part of Comanche and Lampasas counties, 14 preaching places, 239 members, 2 Sunday schools, 1 church, valued at \$150; no salary report; appropriated \$100.

Fort Mason mission, parts of McCulloch, Mason and San Saba counties, Levi Collins, 10 preaching places, 102 members, salary \$64.40; appropriated, \$50; total \$114.40.

Menard Mission, organized since conference, served by Rev. L. W. Harrison, entirely on the border, all the field new, 23 members of the church, all gathered in this year.

Perdenales Mission, A. G. Nolan, 112 members, and Bandera Mission, A. J. Potter, now numbers fifty members, 1 Sunday school and 25 scholars.

The name Bandera suggests bandits and the roughest border conditions generally, and appropriately enough we find A. J. Potter itinerating in this section. It is worth while to pause here to consider more in detail something of the conditions which prevailed on the southwestern border in those days, and to give something of the life and the char-

acteristics of the man whose work was justly appraised in a speech made by Congressman Schleicher in Congress on the bill looking to national protection of the frontier borders of Texas, when he said: "Andrew Jackson Potter and fifteen more like him can do more to protect the frontier than all the troops of the Federal Government stationed on the border."

A. J. Potter was a native of Missouri, where he was born in 1830. While a youth his parents moved to a frontier county, where Andrew spent boyhood. His educational advantages were very poor, having had only three months in school. At the age of ten Andrew was left an orphan and homeless, and for a livelihood he took up race riding, in which business it is said he learned to "write, play cards and shoot straight—three of the most important branches of a frontiersman's education during those early days." At the age of sixteen he enlisted in the United States army, and became attached to a wagon train journeying from Leavenworth, Kansas, to Santa Fe, New Mexico. For five years he operated with the army, in New Mexico and Arizona, fighting the Apaches and other Indian tribes, during which he became an apt student in the cunning and strategy of the Indian.

He came as a soldier to San Antonio in 1852, and "found there an intellectual refinement much beyond his anticipations," and made the discovery that he was not fit for civilized society. He drifted to Hays County, and there was married in 1853 to Miss Emily Guin; but for years he was known in that country and around Bastrop as one of the hard cases. In a revival meeting, conducted at Croft's Prairie in 1856 by C. W. Thomas and Dr. I. G. John, under the spell of a sermon preached by Dr. John, Potter was converted, and completely transformed. He immediately became a devoted Bible reader, and an active church

worker. He joined the Methodist Protestant Church in 1858, and in 1862 was licensed to preach in that church, in which denomination he was also ordained deacon and elder. In 1866 he identified himself with the M. E. Church, South, and the same year was admitted on trial into the West Texas Conference. During the war he enlisted in the Confederate army, and served as private and chaplain. At the following conference he was appointed to a mountain frontier circuit, and during the remainder of his life he remained on the frontier, becoming a noted character as an Indian fighter, a tamer of desperadoes and a popular preacher. He was a pioneer in many sections of the southwestern frontier, and his rugged character, his courage and ready wit, common sense and sincerity made him a popular hero among the early settlers. In addition to his Bible, hymnbook and saddlebags, a Winchester and six-shooter were a part of Potter's equipment, and he was known on more than one occasion to use his fist as a quelling influence upon frontier toughs who were disposed to disturb public meetings.

On one occasion, when being jocularly chided by the bishop with the Scriptural quotation that "our weapons are not carnal," after Potter had related in his presence how he had dispersed an attacking party of Indians with his Winchester, Potter replied: "There were no Indians there when that was written." Potter not only covered his own far-flung circuits, but often served as a bodyguard and guide to pioneer presiding elders on the San Antonio district. At one time when his appointment had been tentatively fixed in another district and Rev. J. G. Walker was set down for the San Antonio district the presiding elder declined the appointment unless Potter was appointed to a charge in that district to attend him through the dangers of the frontier. This re-

quest was granted. In this capacity he attended the presiding elder at one time to the Sabinal Canyon, where preaching had been appointed for Saturday night. Arriving at the place, they found horse races going on and a large part of the population drunk. The presiding elder was for "calling in" the appointment for the night, as it was expected that the presence of such a crowd at church would result in a row. Potter insisted that they had travelled sixty miles through frontier dangers in order to preach, and that they should not now be deterred by a drunken horse-racing gang. The presiding elder consented to having preaching only if Potter would preach, which he agreed to do. Accordingly the announcement was made, the hour arrived, and so did the crowds, including the loud, drunken horse-racing gang. After the congregation was well assembled Potter entered and walked gravely down the aisle with his revolver belt hanging conspicuously on his left arm and his famous Winchester carried in his right. Reaching the stand he hung his six-shooter on a nail behind him, leaned his gun in easy reach, and proceeded calmly, without a word of monition or threat, to read, sing, pray and preach, to a perfectly quiet and attentive audience.

One other instance of Potter's readiness to preach on any occasion, and of the esteem in which he was held by the roughest frontier element may be cited. This was while he was on the Uvalde Mission, and relates to a visit to Fort Clark:

Late one afternoon he reached a military outpost, where a quiet village of several hundred traders had settled, and it being the time for paying off the soldiers, quite a crowd of gamblers had congregated there from other places to game with them for their money. The place was literally filled with saloons and gambling houses. Many of the inhabitants knew Pot-

ter, having met him at other posts, and some of them had been with him in his old gaming days. Seeing him approach they recognized him and hailed him in their crude style: "Hey, yonder comes the fightin' parson—and can't ye give us a religious send-off tonight—that is, a sarmen?" Potter assured them that he would preach to them with pleasure if they would provide a place and give him a civil hearing. The open gallery front of a saloon was provided, the saloons robbed of chairs, and the news was soon spread. A caller was sent through the settlement making the following proclamation: "O yes, O yes, O yes, There is to be some spang-up religious racket on Mr. F's gallery tonight by the fighting parson, a reformed gambler, but now a celebrated gospel sharp. The racket will begin in fifteen minutes." And much other lingo of like import. A crowd assembled and Potter preached with his usual earnestness and sincerity, and there was no disorder. When he was through the crowd wanted to "set 'em up," but as he declined that mark of their respect, an empty cigar box was passed and all "chipped in." He preached again next day, and was urged to come again and to come often.

Bishop Doggett held all the conferences in Texas in 1876, beginning with the West Texas on October 25th. The conference met at Seguin, O. A. Fisher secretary. Henry T. Hill, L. W. Harrison, Thomas S. Garrett, James S. Wools, and six Mexican preachers, were admitted on trial, a total of ten. H. S. Thrall came by transfer from the Texas Conference, and Wm. L. Ridout was expelled.

The Northwest Texas met at Calvert on November 8, F. P. Ray secretary. Benjamin F. Gassoway, Constantine S. McCarver, Wilds L. Andrews, John S. C. Baird, Daniel C. Kelly, James W. Kizziar, Alex B. Blue, and Robert V. Galloway were admitted on

trial. The following came by transfer: James Mackey, from the Little Rock Conference; J. T. Peery, from the Southwest Missouri; A. R. Bennick, from the White River; Hugh Griffin, from the Los Angeles, and Benjamin H. Bounds, from the North Mississippi. T. H. B. Anderson went back to the Pacific Conference, and was stationed at Colusa. He built the largest church in northern California at Colusa — in which this writer has often preached — and wrote the history of our Church in California, himself filling one of the largest places in that history until the day of his death.

One member of the Northwest Texas Conference had died: Wiley W. Thomas. He was born in Fort Deposit, Tennessee, in 1810; died at Wheelock, Texas, October 8, 1876. He was admitted at the first session of the Alabama Conference; located, and came to Texas in 1869. He was re-admitted to the Northwest Texas Conference in 1870. He served the Corsicana, Weatherford, and Wheelock circuits. He was an excellent preacher, faithful, zealous, and full of good works.

The North Texas Conference was held at Longview on November 15th, W. A. Shook secretary. F. A. Rosser, Samuel W. Jones, C. F. Ullmer, S. H. Renfro, George W. Ellis, and Rice R. Harris were admitted on trial. Received by transfer: R. H. Read, from the Kentucky Conference, O. P. Thomas and J. E. Walker (on trial) from the Arkansas Conference, and J. B. Harris from the Illinois Conference.

The Texas Conference met at Huntsville on November 29th, H. V. Philpott secretary. No one was admitted on trial. Wesley Smith came by transfer from the West Texas Conference; J. M. Pugh, from the Northwest Texas; Samuel H. Williams (on trial), origin unknown; William Shapard, from the Alabama Conference; R. F. Beasley, from the North

Mississippi, and H. H. Brooks, from the Reformed Episcopal Church.

The East Texas Conference convened at Henderson on December 13, S. W. Turner secretary. Albert Little and Thomas T. Booth were admitted; U. B. Phillips came by transfer from the Mississippi Conference, and William A. Sampey, origin unknown.

In 1877 Bishop Wightman was in charge of all the Texas conferences. The North Texas was the first to assemble, meeting at Bonham on November 7th, W. A. Shook secretary. The following were admitted on trial: Seaborn Crutchfield, Seth B. Bush, Newton A. Keen, Benjamin T. Hays, Emmett B. Thompson, and A. C. Moore. The following came by transfer: John Sherrill, from the Tennessee Conference; H. A. Bourland, from the Southwest Missouri; W. H. Hughes, from the Tennessee; W. F. Clark, from the Little Rock; J. D. Whitehead, from the Northwest Texas; H. M. Booth, from the East Texas, and T. R. Pierce, from the North Georgia.

The West Texas Conference met at Corpus Christi on November 21, 1877, T. G. Wools secretary. Bishop Wightman not having arrived for the opening day, J. W. DeVilbiss presided until his arrival. The following were admitted on trial: J. B. Dibrell, W. H. Killough, F. T. Barnes, L. M. Barnes, T. J. Thomasson, G. C. Stovall, Cruz Martinez and Crecencio Rodriguez. Received by transfer: D. M. Stovall, from the East Texas Conference; Joseph Norwood, from the Texas Conference, and William Monk from the Los Angeles Conference, Monk having made another round-trip to the Pacific Coast in one year, transferring from the Northwest Texas to the Los Angeles Conference in 1876.

A. B. Duval had died during the year. He was born in Virginia in 1799. He was licensed to preach in 1822; joined the Tennessee Conference in 1826

(or 1827); was ordained deacon by Bishop McKendree in 1827, and elder by Bishop Andrew in 1834. He dropped into the local ranks, but was re-admitted to the Texas Conference in 1860. He served Seguin, San Marcos, Goliad, and other circuits. His death occurred on July 22, 1877.

The Northwest Texas Conference met at Waco on December 5, 1877, F. P. Ray secretary. Admitted on trial: James H. Collard, Josiah G. Putnam, J. T. L. Annis, Frank C. Stephenson, Wm. L. Nelms, Stephen A. D. Strickland, Richard W. Wellborne, Oscar Hightower, Wm. C. Brodie. Received by transfer: Wm. W. Henderson, from the Little Rock Conference, Wm. C. Brodie, from the Little Rock Conference (so the minutes show, but in these old minutes such inconsistencies go unchallenged and unexplained—how that Brodie could be admitted on trial and received by transfer at the same conference). Other transfers were: R. C. Armstrong, from the East Texas Conference, and W. P. Wilson, from the North Texas Conference.

Two members of this conference had died during the year—R. W. Flournoy and John E. Aikin. R. W. Flournoy was born in Georgia in 1828. He was converted and joined the church at the age of eighteen; licensed at the age of twenty-four, and admitted to the Florida Conference in 1859. When that conference was divided in 1866 he fell into the South Georgia Conference. He transferred to the Louisiana Conference in 1872, and to the Northwest Texas in 1875, serving the Gatesville and Leon circuits. He died in Waco April 9, 1877.

John E. Aikin was a native of Kentucky, a son of Rev. S. D. Aikin. He was admitted to the Northwest Texas Conference in 1875, serving the Centreville and Springtown circuits. He died in Fort Worth in 1877.

The East Texas Conference was held at Crockett, beginning on December 12th, 1877, S. W. Turner secretary. The following were admitted on trial: H. H. Vaughn, E. C. Finley, Buckner H. Scott, and Edward T. Basher. Received by transfer: W. T. Burk, from the Memphis Conference, and D. M. Stovall and G. C. Stovall from the West Texas.

James R. Bellamy, a prominent member of the conference, had died at his home in Panola County on January 6, 1877, a victim of pneumonia. He was born in Virginia in 1817. He joined the Holston Conference in 1844, and served successively in that conference eight circuits averaging twenty-three appointments each to the "round," and receiving 1,550 members into the church. In 1851 he transferred to the East Texas Conference, and served missions, circuits, and districts almost without interruption to the day of his death. He was a man of sound, practical sense, of a cultivated and well stored mind, a good preacher, a hard worker, and a faithful pastor. He was presiding elder of the San Augustine district at the time of his death.

The Texas Conference met at Galveston on December 19, 1877, H. V. Philpott secretary. Thomas F. Dimmitt and J. W. Kelly were admitted on trial. Transfers came in as follows: J. H. Chambliss, Alex E. Goodwyn, O. Fisher, and Joseph Norwood.

Several of the conferences took note, by resolutions or otherwise, of the death of Bishop Marvin, which had occurred in St. Louis on November 26, 1877. Bishop Marvin's ministry and long sojourns in Texas, both before and after he was elected bishop, had given Texas a feeling that he was one of their very own, and his passing was genuinely mourned.

CHAPTER VIII

THE YEARS 1878-1879

THE eighth General Conference of the Methodist Episcopal Church, South, convened in Atlanta, Georgia, on May 1, 1878. The delegates from the conferences in Texas, elected in 1877, were as follows:

East Texas Conference—Clerical: Robert S. Finley, E. L. Armstrong; Lay: D. H. Connally, Jas. F. Taylor.

North Texas Conference—Clerical: John H. McLean, R. Lane, W. F. Easterling, M. H. Neely; Lay: Asa Holt, J. R. Cole, W. J. Swayme, R. P. McKemy.

Northwest Texas Conference—Clerical: W. G. Veal, J. D. Shaw, W. G. Connor, T. Stanford, J. S. McCarver; Lay: J. R. Henry, O. F. Davenport, T. H. Shugart, J. H. Richey, J. M. Richards.

Texas Conference—Clerical: R. Alexander, H. V. Philpott, I. G. John; Lay: J. D. Giddings, J. D. Thomas, J. C. C. Winch.

West Texas Conference—Clerical: H. S. Thrall, J. S. Gillett; Lay: M. N. Shive, P. C. Woods.

There were no bishops elected at this General Conference—only one bishop had been elected since 1866, he being J. C. Keener in 1870. The most important legislation, of church-wide importance, enacted in 1878, was provision for the Women's Missionary organization, whose primary object was the

awakening of foreign missionary interests among the women of the Church. But as a direct result of this missionary impulse there came about an improvement in the housing and living conditions of the preachers and their families at home.

Bishop Keener superintended in all the Texas conferences through 1878. The first conference to be held was the West Texas, meeting at San Marcos on October 16, 1878, T. G. Woolls secretary. The following persons were admitted on trial: James B. McPherson, Isaac K. Waller, Henry B. Scurlock, and 4 Mexican preachers, one of whom was Jose Polycarpo Rodriguez, who will be noticed later. The following were received by transfer from other conferences: J. H. Tucker, E. S. Smith, John W. Perry, Alanson Brown, and A. L. Gribble. No information as to where these transfers came from. Many keepers of conference journals have not yet learned that they are writing history, or else these matters would be put to record. We have spent more time trying to trace the origin of transfers to Texas than on any other single item. We will be compelled to forego such research further, and simply follow such information as is contained on the face of the records.

One member of the conference had died — James Selby Woolls. He was the father of T. G. Woolls, the secretary of the conference. He was born in Delaware in 1812, and died in San Antonio July 22, 1878. He was admitted to the Kentucky Conference in 1840, and served in the Kentucky and Louisville conferences until 1874. He came to Texas in 1875 and did missionary work in and around San Antonio until his death.

Old conference journals covering the years of the 70's are very scarce—all but non-existent. We have bound volumes of all the Texas conference journals

covering the late 70's, and they are a source of interesting study. A lot of miscellaneous information and statistics gathered from these we will give for the year 1878. For the West Texas Conference the districts and their presiding elders, together with the salaries paid the elders, are as follows: San Antonio District, W. T. Thornbery, presiding elder, salary received, \$368; San Marcos District, O. A. Fisher, presiding elder, salary, \$449; Texana District, A. A. Killough, presiding elder (new district); Corpus Christi District, R. H. Belvin, presiding elder, salary, \$375; Mexican Mission District, A. H. Sutherland, presiding elder (supported by Mission Board). Two districts of last year were absorbed — the Victoria, which paid the elder \$280, and the Uvalde, which paid \$212.

Church members received for the year—baptism—profession—letter—1,131. The “back door” of the church also had its statistics, as we are not out of the period when members were “disciplined” and expelled, by regular form of arraignment and trial. Members expelled during the year, 7. The conference had 52 churches, valued at \$55,300, and 18 parsonages, valued at \$18,400. Preachers reported on books they had sold, the amount for the year being \$270. There were 350 subscribers to the *Texas Christian Advocate*.

The Northwest Texas Conference met at Belton on October 30, Gaston W. Swofford secretary. The following were admitted on trial: George W. Owens, Stephen B. Ellis, L. H. Trimble, John W. Carson, C. H. Duffield, J. H. Trimble, H. C. Trammel, H. B. Swofford, J. S. Tunnell, Jeremiah Farmer, George W. Riley, and E. A. Smith. Received by transfer: J. F. Follin, Henry W. South, A. L. Gribble, Wm. J. McAnally.

One preacher had died during the year—Wm. L. Kistler. The facts of his early life are not known. He entered the Memphis Conference, and later fell into the North Mississippi by division. He transferred to the Northwest Texas in 1871, and was appointed to the Corsicana circuit. He subsequently served Dresden, Bosqueville, and Milford circuits. In 1875 he took the supernumerary relation, due to ill health. He became afflicted with consumption, and died of that malady in 1877. He was a good man, held in tender esteem by all who knew him.

The districts and their elders for 1878 were as follows: Waco, Thomas Stanford; Georgetown, J. Fred Cox; Corsicana, James Mackey; Waxahachie, W. G. Veal; Fort Worth, Horace Bishop; Weatherford, Wm. Price; Stephenville, J. P. Mussett; Comanche, C. H. Ellis; Breckenridge, J. G. Warren. The Breckenridge district, created in 1877, which marked the most westward movement of the work thus far, contained the following charges: Breckenridge circuit, Fort Griffin mission, Clear Fork mission, Belknap mission, Palo Pinto circuit, Eastland circuit, Belle Plain mission, Sabana mission, and Coleman mission.

Number of church members received during the year, 4,352; number of members expelled, 40; churches, 119 $\frac{1}{3}$ — the one-third probably being a fractional interest in some lodge hall — valued at \$135,520; parsonages, 34, valued at \$22,200. Books sold, \$908; subscribers to *Texas Christian Advocate*, 1,141.

Concerning the remuneration of the elders, and life in the eldership, that subject requires more extended remarks. In the Northwest Texas Conference the elders' salaries were listed under the statistical head of "Salary and Travelling Expenses of Pre-

siding Elders," and the returns by districts were as follows:

Waco District—	\$815
Georgetown District—	\$625
Corsicana District—	\$596
Waxahachie District—	\$642
Fort Worth District—	\$276
Weatherford District—	\$348
Stephenville District—	\$365
Comanche District—	\$292
Breckenridge District—	\$25.60

It is probable that the Mission Board supplemented some of these incomes—we do not have the records on this point—but it is certain that such assistance was confined to the frontier districts. Of the monetary rewards, and of life in the eldership generally, we have some contemporary evidence from H. Bishop, who was appointed to the Fort Worth district in 1878. From Bishop's account¹, however, it is evident that on this particular district there was widespread prejudice against both the episcopacy and the presiding eldership, as well as some internal dissension among the preachers, which made the situation a very difficult one for the new elder. The elder shipped his goods to Fort Worth from Mexia, his last appointment, sent his wife and children "to visit her folks" at Hearne, until he could raise the money to rent a house and pay the freight on his furniture, and drove through to his new charge in his buggy.

"Pa and ma both prophesied that if I married a Methodist preacher I would come to this," was the rejoinder of his wife to this arrangement.

¹Sketches from the Life of Horace Bishop.

Arriving on the district, the elder got busy visiting his charges. "I had always supposed that presiding elders received some money every week," he says, "but I was there three weeks before I got a cent. . . . My reception in Fort Worth was not warm. . . . I rode to White House. The weather was very cold. No one was there; it was Saturday. . . . J. J. Canafax was the preacher in charge. He came to the house soon after we (a district steward and the elder) arrived. He was in a two-horse wagon, with a wife and two children. All his belongings, which were very few, were in that two-horse wagon, with an old-fashioned wagon-sheet covering. I held a quarterly conference. I learned that there was no parsonage on the circuit. It was very cold. When the financial question was raised, Brother Womack (one of the two stewards present) laid down twenty-five cents on the table. That was the total sum for the support of the ministry for three months. I told the preacher to take that quarter and make it go as far as they could. . . . The next Saturday quarterly conference was at Caddo Grove, E. A. Bailey, preacher in charge. I received three dollars at that conference. My family was still in Hearne, my furniture was in a station at Fort Worth, and the cost of storage increasing daily. . . . The next quarterly conference was at Cleburne. There my receipts were nil. . . . Fort Worth district was in a deplorable condition. Wherever I went I was greeted with secret, confidential talks about one and another. There had been organized a "local preacher and laymen's conference"; itinerant preachers not admitted to membership. My predecessor on the district undertook to squelch the conference. The fat was in the fire. I happened to be a victim. That conference proposed to starve all presiding elders. Some itinerants entered the combine. . . . My next quarterly con-

ference was at..... I went in my buggy. A blizzard was blowing. I preached at 11 o'clock. No one invited me to dinner. I did not go to the hotel for sufficient reasons. I held a quarterly conference at 3. They reported 'all the money has been paid to the preacher in charge'. I announced an appointment for the next day. No one invited me to supper or to sleep. I heard of a local preacher living four miles in the country, and drove out there and proposed to spend the night with him. He declined to receive me. It was almost dark. I had heard of a man who had recently been expelled from the church. I decided that he must be the best man in the country, so I drove there. (Got accommodations here after some difficulty). . . . Next I went to Alvarado, W. R. D. Stockton, preacher, Cornelius Rowland, junior preacher. My pocket book was now empty, but I received \$13 from this conference. During the conference I noticed a man profoundly interested in the proceedings—a stranger to me, by the name of Freeman. After conference I took him aside, told him my situation—my family now for the fourth week at Hearne, my furniture still in the depot drawing storage. 'How much money do you want—a hundred dollars?' 'No, sir, I want \$28.35.' But he made it \$50, then another \$50, and gave me four years to pay it, without note or interest. In a ministry of sixty-five years I have met but one Uncle Henry Freeman. After the services on Sunday were all completed I jumped into my buggy and did not halt my speed until I reached Fort Worth. At 9 o'clock the next morning I had all my furniture out of the depot on a float and wired Sally: 'Now you can come; the house is ready.' Maybe we were not both shouting happy when she and the babies sat around the little stove that night. . . . I was constantly visiting in the circuits and stations, and had religious ser-

vices in many of the homes. In the meantime she was sewing and making enough to pay for the grocery bills. Many a night she sewed until midnight."

The North Texas Conference met at Terrell on November 20, 1878, Wiley A. Shook secretary. Admitted on trial: James H. Shaw, Madison D. Williford, James W. Lively, Elias Robertson, Edgar S. Williams, Charles B. Fladger, Charles W. Walker, William W. Bridwell. Transfers: W. C. Young and H. H. Sullivan, from the Northwest Texas Conference; P. C. Archer from the Texas Conference.

Dr. Job M. Baker had died on February 5, 1878, at the home of his son near Jefferson, aged 84 years, having spent sixty years of his life in the ministry. His memoir published in the conference journal is all too brief and inadequate. Dr. Baker (he was an M. D.) had been a member of the Methodist Church since 1812, and a licensed preacher since 1815. The ordaining hands of Bishop Roberts and of Bishop McKendree had been laid on him. He had been in Texas since 1839. But, not to repeat, a biographical sketch of his life is found in the first volume of this History, page 144.

The districts, elders, and salaries of the North Texas Conference for 1878 were as follows: Jefferson District, L. B. Ellis, presiding elder, salary, \$717; Paris, John H. McLean, \$740; Sulphur Springs, R. Lane, \$448; Terrell, R. M. Powers, \$469; Dallas, W. H. Hughes, \$862; Sherman, J. M. Binkley, \$834; Gainesville, W. H. Moss, \$375.

Church members received in the conference — baptism—profession—letter—3,289. Members expelled, 66—and these items are given only to illustrate a custom. Number of churches, 140 1/2, valued at \$128,800; parsonages, 23, valued at \$12,750. There is no account of books sold, nor of subscribers to the *Texas Christian Advocate*. Only three charges in the

conference pay a salary to a preacher in charge of \$1,000 or more, these being Sherman, \$1,600; Dallas, \$1,300, and Paris, \$1,057.

The Texas Conference met at Chappell Hill on December 4, 1878, H. V. Philpott secretary. Received on trial: Daniel M. Young, Milton S. Hotchkiss, Joseph C. Mickle, William A. Bowen, James Duncan. Transfers: G. W. Briggs, C. M. Caldwell, E. S. Smith, B. G. Blackwel, Thomas Price.

Death had claimed two members of the conference—John C. Miller and Thomas Whitworth. The former had entered the Mississippi Conference about thirty years before, and had devoted himself mainly to educational work, being at one time president of Centenary College. In 1876 he was called to the presidency of Soule University at Chappell Hill. His death was regarded as a calamity by trustees, friends, and students, as by his cheerful, courageous spirit under difficulties and often want he had animated the community and his brethren to hope for a revival of the school. He died at Chappell Hill on January 25, 1878.

Thomas Whitworth was of English parentage, and came to the Texas Conference about 1857 from the Methodist Protestant Church. He served Waxahachie, Belton and Hillsboro circuits, and took a local relation for some years. He re-appears in the Texas Conference appointments in 1870, and continued in the active work until his death, which occurred in September, 1878. He is described as a man earnest, devoted, and faithful.

The districts, presiding elders, and their salaries for 1878 were as follows: Galveston District, B. D. Dashiell, presiding elder, salary \$810; Austin District, E. S. Smith, \$483; Chappell Hill, T. W. Rogers, \$705; Huntsville, S. C. Littlepage, \$754. The highest salary paid a pastor in the conference, and in Texas,

was \$2,000 at St. John's Church, Galveston; St. James, Galveston, paid \$1,100; Shearn Church, Houston, paid \$1,800; Austin paid \$1,500. No other charge paid as much as \$1,000.

Church members received, 1,163; expelled, 7. Number of churches, 75 1/2; value \$172,175. The average value of churches was helped greatly by St. John's, Galveston, valued at \$66,000; St. James, \$15,000, and Shearn, Houston, \$15,000. Number of parsonages, 12; value \$10,300. Books sold, \$238; subscribers to *Texas Christian Advocate*, 309.

The East Texas Conference was held at Tyler, opening on December 11, 1878, S. W. Turner and E. F. Boone secretaries. Admitted on trial: Walter B. Patterson, Thomas P. Smith, Robert M. Sproule, Thomas Wilson. Received by transfer: A. L. Gribble, from West Texas; W. R. Manning and H. M. Booth from North Texas; M. M. Baker from Holston; J. W. Simmons from the Kentucky, and H. C. Holleman, from the Alabama.

Joseph M. Blanton, a member of the conference, had died. The committee on memoirs report: "We know nothing of his early life. He came to us from the North Texas Conference in 1874 and was appointed to the Palestine circuit." His health failed after another year or two, and he died in May, 1878. "The people whom he served," says his memoir, "cherish his memory and still speak kindly of him."

The districts, elders and salaries are as follows: Marshall District, R. W. Thompson, presiding elder, salary, \$730; Palestine, John Adams, \$615; San Augustine, W. A. Sampey, \$405; Beaumont, Daniel Morse, \$214. Church members received, 1,630; expelled, 37. Number of churches, 116; value, \$79,340; parsonages, 10; value, \$6,350. The largest salary paid was that at Tyler, \$1,000. Books sold, \$1,366; subscribers to the *Advocate*, 558.

An interesting comparison may be made in one particular before leaving these statistics. The total number of infants baptized in all the Texas conferences in 1878 were 3,281; the total number baptized in 1934 were 3,077, or 204 fewer than reported in 1878. The total church membership in 1878 was 70,694; in 1934 it was 411,779. All of which might constitute matter for thought—or something.

Jose Polycarpo Rodriguez, commonly called "Polly," or Polycarpo, was a Mexican Methodist preacher in Southwest Texas who for twenty years labored so successfully, not only among his own people, but among others that he merits some special notice here. He had been a guide for the United States Army in the Southwest for many years, and had attended General Joseph E. Johnston in that capacity when Johnston laid out the military road from San Antonio to El Paso in 1849—known as the Old Spanish Trail. In 1861 Polycarpo settled with his family on Privilege Creek and began operating a stock farm. He was so successful in farming that he says he took first premium two years in succession at the San Antonio fair for the best display of farm products. In his later years Polycarpo wrote his "Life", quite a sizable pamphlet and full of interest, and from this we take the account of his conversion, as follows:

James Tafolla, my cousin, now lived in the same neighborhood with me on Privilege Creek. . . . He was already at heart a Protestant, though he had never declared it to us, as we were all Catholics. Some of our Mexicans were Masons (I was one myself), but not Protestants. Tafolla organized a society, which was for mutual help and instruction. It met once a month on Sunday in a neighborhood school house. It had a regular constitution and by-laws. Tafolla was president and I was secretary. We kept regular minutes, and opened our exercises with prayer. I recollect that I trans-

lated into Spanish out of the Masonic books a form or two of prayer for the use of the society. We read from the Bible, and also stood up and read the prayers from the book. We had debates and discussions. The attendance was good. . . . I said one time to Tafolla: "Something great is going to come out of this society; no telling where it is going to." This society went on until a Mexican Protestant preacher, named Jose Maria Casanova, came into the neighborhood preaching. He preached at the school house. I was opposed to his preaching there. I did not go to hear him, and tried to stop it. We accused Tafolla of bringing the preacher there, and the disagreement among us broke up the society. Soon after this Tafolla joined the Methodist church.

Polycarpo relates that that incident ended his relations with his cousin and neighbor Tafolla until the latter struck him one day for a horse trade. The trade was made, and Polly was to come to Tafolla's house the next day for his horse. He went, and found another Mexican preacher there, who was just about to pray for the family. Polly was asked to come in and join.

I said: "I didn't come to pray; I came to get that filly." But I went in. I was mad. I sat down with my hat on. I sat up while the preacher prayed, getting madder all the time. He prayed for me; he asked the Lord to touch my heart, to convert me, telling him that I was prominent in the neighborhood, and make me an instrument in the salvation of others. When the prayer was ended I went out and got my filly and went home. But I could not forget that prayer. I passed a sleepless night. I got up in the morning feeling so wretched and miserable that I did not know what to do with myself. I could not throw it off. I saddled my horse and started to Bandera for the purpose of getting on a spree to drown my misery, for I never before had felt anything like it. But as soon as I entered the bar-room the smell of the liquor was horrible to me. I went in and sat down on a bench. I was feeling awful. The fellows were calling me to come and join their games; but I said "No,"

and sat still. They asked me what was the matter. "Nothing," I said, "only I don't play." Several insisted and when I refused they said, "What is the matter?" and I said, "Nothing." One of them came and said, "Come, Polly, let's go home to dinner." "No, I don't want any dinner." He forced me to go, but I couldn't eat. "Are you sick?" "No." "What's the matter?" "Nothing". . . I went out and got on my horse and started home. I was as miserable as before, and the farther I went the worse I got. After I got close to Polly's Peak, a fine hill on Privilege Creek, going through the woods—for I didn't take any road—I felt so wretched that I got down off my horse and went off into the bushes and fell down on my face and prayed to God. I told him how miserable I was, and that if he would forgive me and save me I would be his humble servant the remainder of my days. I then got on my horse and started home. I soon commenced to feel better, and then better. I felt so light and free that I began to ride faster and faster. I was about a mile from home, and I made my horse go faster and faster—first a trot and then a gallop. I wanted to whoop. By the time I got home my horse was racing as hard as he could go. I can never forget that time. . . . I went into the house and kissed my wife and children. As I did not do that way usually my wife looked at me anxiously. She thought I was crazy. I went upstairs, and she followed me into her room. The walls were lined with images of saints and virgins, and I said: "My wife, take these things away." She burst into tears and told the children that their father had gone crazy. . . . That night I read from the Bible and prayed with my family, and from that day to this my house has been a place of prayer.

Polly relates the beginning of his ministerial career as follows:

Several months after my conversion I went one day to Bandera, and saw a crowd of people at the house of Pat Sena, and I asked what was going on there. Some one said that it was a Methodist Quarterly Conference. I went into the house and sat down. I should say that there was no Protestant church in Bandera, and their meetings were held

in private houses. As I sat there looking on, some one asked me if I wanted anything. I said: "Yes, I want license to preach."

I was not even a member of the church then. They looked at me with great astonishment. The presiding elder, Rev. J. G. Walker, said: "Why, aren't you the man who spends his time around the bar-rooms drinking and gambling? What do you want with a license to preach?" I said, "I used to do that, but I have quit now." After a little more talk he said to me, "Go out yonder and stay under those trees until we call you in." Presently I was called in and the presiding elder asked me why I wanted to preach. I then told the story of my conversion, and when I had finished the presiding elder turned to Brother Jimmie Hedg-peth, who was secretary of the conference, and said: "Brother Jimmie, write him a license to preach and I will sign it." He wrote it and handed it to Brother Walker, who signed it and handed it to me. It was dated April 14, 1877.

Polycarpo relates how he made several trips with the presiding elder Walker and A. J. Potter, and also with A. H. Sutherland, superintendent of the Mexican mission. In the fall of 1878 he was admitted on trial into the West Texas Conference, and sent to Bandera Mission, which included his home. He was returned to this mission, as he was for the next three years. During this time he built the stone church which stands in the neighborhood, and which is known as "Polly's Church." For twenty years Jose Polycarpo Rodriguez was a zealous and tireless laborer on the border and in Mexico, both among his own people and among the Americans. He literally left all and gave himself to this one thing. "I travelled in my hack," he says, "almost constantly. I had two good horses and a complete camping outfit, and lived among the people. I visited them wherever I found them, and used all kinds of methods to reach them with the gospel. One of the best helps I found to open closed doors was the use of some simple

medicines I always carried with me. Medicine has opened many a closed door to me, and people have been much surprised that I gained an entrance that seemed securely closed against the gospel. When I found there was some one sick in the neighborhood I would go to see him, and if permitted to call I would give the family the remedy I thought he needed. I made many friends in this way, and many people were reached and converted. Often when travelling I came up with teamsters who were camped for the night, and I camped with them and would talk and preach to them. They always listened to me and were pleased with the singing. In this way I made many friends for the gospel. I have often camped by a field of cotton pickers, and to get an opportunity to talk to them I have taken a sack and picked cotton along with them while I talked of the gospel. I knew many of these poor people were saved. I always visited the jails and preached to the prisoners when in the towns, and many souls have heard and believed while in jail."

It is not a pleasant task to turn from such examples of frontier heroism and fidelity to an older section and find one of the conspicuous leaders of a conference in the toils of the law and deeply involved in a shameful offense. There has been scarcely nothing of a scandalous nature which has found its way into these pages, simply because our minutes reveal very little to record. One thing which has forcibly struck this writer, after the most exhaustive examination of the lives and labors of the ministry in Texas, is the uniformity with which they come and go, through toils innumerable, through hardships and privations without end, and that with the very rarest exceptions, always with "nothing against them." They are not free from faults, and errors in judgment and administration;

many oftentimes attain unexampled success by what we might consider the crudest and most blundering methods; but in more than ninety-nine cases in a hundred they are blameless in their moral lives, and true and loyal to the gospel in which they personally trust and which they preach to others as the glad tidings of salvation from sin.

The case to which reference is made was that of W. G. Veal, presiding elder of the Waxahachie district, Northwest Texas Conference, during 1878 and 1879, the latter year being the one in which his ministerial career came to such an inglorious end. Captain Veal, as he was called—his title and rank being the result of distinguished service in the Confederate army—had attained to more places of honor and trust in his conference than any other member of it hitherto. He had served successively as presiding elder of the Waxahachie, Waco and Georgetown districts, and was in his second term on Waxahachie district, the meanwhile filling other positions as financial agent of Marvin College, Southwestern University, trustee of Southwestern University, president of his conference Board of Missions, member of the Joint-Board of Publication of the *Texas Christian Advocate*, and he had been elected a delegate to every General Conference since the war, leading the delegation of his conference in the election of 1877, for the General Conference of May, 1878. He had mingled business considerably with his ministerial affairs, being a member of a cotton factor firm at Galveston and of an insurance and brokerage firm at Dallas, and was reputed to be financially independent.

In June, 1876, charges were made against Captain Veal at Hutchins, Dallas County—of improper conduct toward a woman — and reports of the alleged affair spread rapidly, resulting in the Dallas

Herald sending a reporter to investigate. A public meeting of citizens was called at Hutchins, which passed resolutions vindicating the accused. An investigation was made by the Church authorities, under the call of A. Davis, presiding elder, which instituted an examination. The proceedings of the committee and its findings, which resulted in clearing the accused, were published at length in the *Texas Christian Advocate*. This apparently closed this episode. Late in November, 1878, after conference, and after he had been returned to the Waxahachie district, Captain Veal was arrested in Dallas by a deputy sheriff of Ellis County, charged with attempting — according to account published in the *Galveston News* — to seduce Mrs.

at Waxahachie. He was returned to Waxahachie and given a preliminary hearing in justice court, when he was released under \$1,000 bond, for appearance at district court. The *Galveston News* devoted nearly a column to the details of the trial, under the suggestive and bold heading, "A Passionate Parson," and in the same issue published an interview with Veal of like length, in which he undertakes to exculpate himself of blame. Following the civil hearing steps were taken by the Church authorities for an investigation, the result of which was that Veal was suspended until the ensuing annual conference, at which he was tried and expelled from the membership and ministry of the Church.

Captain Veal made several efforts to be re-instated in the conference, but was never successful. He had quite a sympathetic following in the conference, among the preachers, but in a letter from Veal, which this writer possesses, addressed to a friend, he says: "I need not hope to get back so long as McTyeire and Keener live."

In October, 1892, Captain Veal was assassinated in Dallas, while in attendance upon a meeting of Confederate Veterans. About nine o'clock one morning he was in conference with two Confederate comrades, in an upstairs room at the corner of Commerce and Lamar streets. Veal was reading to them certain resolutions which he had prepared for presentation to a meeting, when a citizen of Dallas appeared at the door, fired a six-shooter point-blank at Veal, and walked away. Veal died instantly, shot through the head. At the trial of the assassin the cause of the shooting, as alleged by the defense, was an offense committed by Veal ten years before against the woman which the defendant afterwards married, but of which offense he had only recently been informed. The prosecution offered evidence to show other grounds for the killing—that the grudge of the assassin was founded in an estate matter in which both persons had been interested. The defendant was given a prison term. The case, on appeal, was reversed and remanded, and while a second trial was pending the defendant died. Captain Veal was buried in Dallas, with military honors and a procession of his war comrades.

We will now dispose of the conferences of 1879, and thus close the decade of the 1870's. We have Bishop McTyeire with us again this year, after an interval of several years, who goes the whole round, beginning with the West Texas Conference, which met at Gonzales on October 15, with T. G. Woolls as secretary. The following preachers were admitted: J. C. Russell, Joseph Coughran, Felix A. Knox, Samuel F. Chambers, Eulalie Chares, and J. W. R. Bachman. George T. Freeman and Thomas A. Graham came by transfer. Jose Maria Cassanova had died.

Cassanova was converted in Corpus Christi, and was licensed to preach there in 1875. He was ap-

pointed as our first missionary to labor among the Mexicans of San Antonio, in which work he gained considerable success. He was appointed to Laredo in 1878, but in October, 1879, he died, being only in his thirty-seventh year.

The Northwest Texas Conference met at Fort Worth on October 29th, with Fountain P. Ray back as secretary. Admitted on trial: Wm. C. Brodie, John W. Dickenson, Milton K. Little, Crockett G. Shutt, Thomas J. Blackburn, James T. Hosmer, L. W. Harrison, Charles W. Daniel, John A. Wallace, Jonathan King, James C. French, Dennis C. Starke, Cornelius Rowland, John A. Clark, and John F. Swofford. Received by transfer: Joseph B. Allison, A. F. Cox, Elijah F. Khale, John A. Murphy, J. E. Eggleston. W. G. Veal was expelled. Drury Womack and Wm. F. Compton had died.

Drury Womack was born in North Carolina in 1806. The family early removed to Tennessee, and young Womack entered the ministry there and served many years in the Tennessee Conference. He came to Texas in 1854, but his work here was irregular owing to ill health.

Wm. F. Compton came from Alabama, where he was born in 1837. Coming to Texas in 1855, he joined the East Texas Conference in 1870, and transferred to the Northwest Texas in 1874.

The North Texas Conference met at Sherman on November 5th, S. J. Hawkins secretary. Admitted on trial: Howell R. Hughes, Eugene C. DeJernett, James A. Wyatt, James A. Allison, Chas. I. McWhirter, Jacob T. Stanley, John W. Blackburn, Peter C. Bryce, John W. Horn, Jeremiah O. Shanks, J. A. Jester, Robert S. Gorsline, Eugene W. Alderson. Received by transfer: W. G. Connor, from the Northwest Texas; D. M. Proctor, from the Southwest Missouri; John H. Reynolds, from the Tennessee.

Thomas M. Smith had died. His memoir in the conference journal is clearly one of the best of many scores which we have read. We wish that space permitted its publication here entire, as a model memoir, for certainly this class of literature should be studied and cultivated more than it evidently has been. However, we can give only the bare facts relating to the life of Thomas M. Smith here. He was born in Carroll County, Tennessee, in 1838; the family moved to Red River County, Texas, in 1841, and in 1846 to Hopkins County. In the latter county, at the age of thirteen, Thomas professed religion and joined the church. He was licensed to exhort and to preach and admitted to the East Texas Conference in 1863. He filled Paris station, Dallas station, Paris circuit, presiding elder of the Sulphur Springs district. In 1878 he was appointed to Pilot Point, and at that place he died on July 4, 1879—a man well beloved and long remembered by his brethren.

The East Texas Conference assembled at Palestine on December 3, S. W. Turner secretary. Jordan L. Dawson, George A. LeClere, Francis J. Browning, and Wm. H. Crawford were admitted on trial. There were no deaths, and no transfers.

The Texas Conference met at Austin on December 10th, H. V. Philpott secretary—whose successive years in this office will be footed up and noted in due time. W. J. Young, Fred F. Wilson, Benjamin F. Johnson, Henry B. Stocking, and R. Collinson were admitted on trial. W. J. Phillips, John B. Denton, and S. Halsey Werlein came by transfer. The conference had suffered no deaths among its membership during the year.

CHAPTER IX

SOME PERSONAL AND EDUCATIONAL HISTORY

AN after-the-war epic of personal rehabilitation and achievement may well be inserted here, as it introduces another subject requiring some extended discussion. The personal history is that of Major G. W. L. Fly, member of a distinguished Methodist family of Mississippi before the war, and of Gonzales County, Texas, after the war. The Flys, originally from Maury County, Tennessee, removed to Mississippi and became large plantation and slave owners at an early day. G. W. L. Fly, the subject of this sketch, was born near Water Valley, Mississippi, in 1835. His oldest brother, A. T. M. Fly, was for years an itinerant preacher in the Memphis and Mississippi conferences. He died of yellow fever at Natchez in 1855. Another brother, D. W. Fly, was long a member of the Texas Conference, and two brothers-in-law, who married his sisters, were W. H. Seat and Asbury Davidson, both prominent ministers of the Texas Conference.

G. W. L. Fly was educated in an old field school and under private tutors, and before he was sixteen years of age, by a special permit, was admitted to the University of Mississippi. J. W. Lambuth was a schoolmate here. Judge A. B. Longstreet was presi-

dent of the university, and the noted A. T. Bledsoe and L. Q. C. Lamar were professors. Fly spent two years at the university, but finally graduated from Madison College, a Methodist school at Sharon, nearer home, in 1853. Thus for his day, or for any day, young Fly acquired a good education.

In the same year that young Fly graduated the family moved to Texas, settling first in Brazoria County, but later in Gonzales County. About 100 negro slaves were brought along to the new country. "During the first eighteen months there," writes Major Fly in after years, "my father buried thirteen Negroes and paid out \$1,300 for medical services." On March 1, 1855, the father died, and while young Fly had prepared himself to take up the practice of law, after his father's death he decided to remain at home and take care of his mother and the affairs of the plantation. At the outbreak of the war he entered the Confederate army as a captain of a company in the Second Texas Regiment of Volunteers. He took part in some of the more important engagements of the war, from the battle of Shiloh to the fall of Vicksburg. During the last year of the war he held the rank of major, and was in command of the post at Galveston.

After the war I returned to my home under discouraging circumstances, in debt and impoverished [he says in certain published reminiscences]. Pressed by necessity to make a living in January, 1866, I said to my wife, "My father left me with \$20,000 worth of property and an education. The Yankees have taken my property; they cannot take my education. I must rely upon that for support."

She asked, "What will you do?"

I answered, "Teach school."

She asked, "Where?"

I answered, "Right here."

She thought it a doubtful undertaking, but consented. This was Friday night after we had retired. The next morning I mounted my horse and visited my neighbors, told them I would open school the next Monday in a certain house on my land.

Monday morning found me a pedagogue with nineteen scholars. The next Monday I had thirty-five. At the end of five months I closed with a two-day examination and exhibition. I now said I would open again on September 1. I built a house of stone with two large rooms and advertised for boarders. I continued for four years, running an independent boarding school with from 45 to 75 students, from ten to fifteen of whom boarded with us. Stonewall Institute, as I named it, was soon known throughout the state.

In perusing our church history in Texas one will be struck with the numerous educational ventures—and failures—of the Methodists. There were ventures undertaken by other denominations and by the Masonic order, and many of these did not succeed. But the Methodists seemed to take the lead in the educational field. We must remember that there existed no such public free school system in Texas—or anywhere else in the South—as we enjoy today. While the founders of the Republic and of the State of Texas made munificent provisions in land for popular education, and indulged in much high-flown praise of education in general, yet anything like a system of popular education was of very slow and very late development. This was due in part to the non-productive character or location of the land, and in part to the unwillingness of the people to assume local taxation for school purposes. The more progressive communities organized here and there independent school districts and assessed themselves for the support of schools. During the war and reconstruction such progress as had been made in this direction received a severe setback. After the war ef-

forts toward the establishment of a public free school system were renewed. But, strange to say, there existed for many years a wide prejudice against public free schools. This sort of education was regarded as a state "charity," and proud families long preferred to patronize private and church schools and to "pay" for the education of their children. The method of paying by taxation was too indirect, and public schools, or state supported schools, were the common schools, fit only for "common" people and those too poor to pay. It also came about that private and church schools maintained all the lower classes, from the A-B-C tots on up. Even the so-called "universities" had their primary departments and enrolled all ages among their pupils. By this means they were able to draw state funds for those enrolled of school age. This fact partly, if not largely, explains why most denominational educators or school proprietors either stood indifferently aloof from the spread of a general public school system, or actively opposed such a movement. We see how inviting then was the field for the founding of "colleges," with popular prejudice all in their favor, and, in the absence of a free school system, public school funds being available to these private schools which enrolled pupils of free school age.

Provision for the establishment of public free schools was made under a new school law enacted by the State Legislature in April, 1871. The law was sadly defective, and had to be corrected or amended at many points. For example, it made the members of the police court of the county a board of school directors. The first public free schools were opened in Texas in September, 1871. The number of children of school age—six to eighteen—according to very imperfect returns reported, were 227,615. Of this

number, 53,504 "were brought into the public schools," and by the end of the school year this number had been increased to about 90,000. So that an enrollment, first and last through the year, of a little more than one-third of the scholastics, was regarded as a fine showing for the "free public schools."

In 1874 the managers of the Peabody Fund of Massachusetts, in an effort to foster popular education in the war-torn Southern States, appointed a state agent and lecturer in Texas for the purpose of creating sentiment in favor of public schools. This agent happened to be Dr. Rufus C. Burleson, a Baptist preacher, who had been for many years president of Baylor University at Independence. Dr. Burleson, in his new work, was on more than one occasion accused of sectarianism, and he was probably not the most welcome person in the world in a Methodist gathering or in a Methodist school town. Moreover, there was some prejudice against the use of a Massachusetts fund toward the promotion of anything in Texas. And if the extract subjoined was the only note of this character which we have run across we would not use it at all. But it will go in, because of a subsequent adventure of one of our own men in his efforts to advance the public school interests.

Says Dr. Burleson¹: "I was astonished to find in my tour the fearful array of prejudice against a free school system. In several places leading educators denounced my advocacy of free schools as unworthy of an old Texas educator. Even threats and insults opposed me. At Huntsville, in Walker County, I found they have the impression that common schools are mainly for charity schools and must, from necessity, be of inferior grade. . . . At Calvert

¹Life of R. C. Burleson p. 338.

my lecture was well received by a majority of the leading citizens, but I met open hostility from Dr. Mood, president of the Methodist University at Georgetown. I invited him and a number of the leading Methodist educators and preachers, who were in Calvert holding an educational convention, to hear me, hoping that they might be influenced to give me some aid in my arduous mission, and from courtesy I invited members of the convention to take part in the discussion. Whereupon, Dr. Mood, in an inflammatory address, appealed to the old prejudices of the South, and entered his protest against anything and everything originating in New England or the monarchies of the Old World. He especially objected to my position that the State had the right to tax the people of the country to educate the children of the improvident and the poor. Several of his brethren joined heartily in with him. I fear all the preachers and teachers of that church with any personal connection or interest in their church schools will throw every obstacle in the way of common schools. My visit to Waxahachie confirmed me in this impression. My old friend, Dr. Pugh, president of Marvin College, declined to give notice of my appointment to lecture, and he and his friends seemed to do all in their power to prevent the masses from hearing me on common schools. Nevertheless, I received a patient hearing from all the leading men in the community not immediately connected with the Methodist college. I endeavored to show the congregation that common schools would be an assistance and not hostile to all real colleges and ministers. . . . I was delighted to find in the Rev. Mr. Park, of McKinney, a professor in the Methodist Male and Female Institute, a warm supporter of common schools. He was connected with common schools nine years in St. Louis, Mo."

Public school sentiment was of such slow growth, and prejudice against the movement was so strong in certain quarters, that as late as 1879 Methodist educators refused to attend or to participate in a state teachers' convention, called by the governor to advise the Legislature on educational policies. Dr. John R. Allen, president of Marvin College at Waxahachie in 1879, says¹ that Governor O. M. Roberts called a convention of teachers to assemble in Austin in 1879, for the purpose of making recommendations to the Legislature on public school legislation. "I was the only Methodist teacher, or teacher in a Methodist school, present," said Dr. Allen. "I went down in pursuance of the old French adage, that 'When sparrows are falling, have your plate turned up.' If there was anything doing in the educational line I wanted to be in on it. I was appointed on a committee to bring in recommendations for the convention to submit to the Legislature. A cut-and-dried paper was presented to the committee by one of its members, which was debated back and forth between two men for an hour. I and the rest of the committee were silent; but the paper did not suit me, and it did not seem to appeal to the others. I wrote out a few suggestions and read them to the committee, and instantly the rest of the committee woke up, grabbed my paper and adopted it and left the cut-and-dried program in a state of rejection. The proposal embodied in my paper was enacted into law by the Legislature.

"During the convention I went out on the streets of Austin, and soon met Dr. Sheppard, pastor of our church, and Dr. I. G. John, walking along together.

" 'What are you doing here?' they asked in astonishment.

¹In a personal interview by the author.

"I told them I was attending the educational convention; whereupon they took me severely to task. I went on with them to Sheppard's house, and we debated this matter of public schools for an hour or more, when I finally left them, saying to Dr. John, however, as a parting shot, that 'It won't be ten years before you occupy the position on this subject that I do now.'"

Dr. Allen states that nearly all denominational leaders in Texas, as well as those of the Methodist church, held this position of opposition to the public school system, and practically all of them stood aloof from this Austin convention.

While this attitude certainly was not complimentary to the vision of our early Methodist educators, yet it must be conceded on all sides that in a day when public free schools were scarcely thought of and the people were left to shift for themselves in this matter, Methodists were in the front rank providing good and cheap educational facilities for the people. And the spread of these very means indirectly contributed no little toward the demand for a system of universal popular education. The Stonewall Institute, mentioned earlier in this chapter, is only one of numerous examples of how the deficiency in public or state educational facilities was met. Other schools originating soon after the war, and not elsewhere treated in this volume, may be noticed here.

¹ The Coronal Institute was founded by Prof. O. M. Hollingsworth, a capable teacher of considerable reputation, who opened a co-educational school, with military training for the boys. Its name—Coronal—was given on account of its situation crowning a beautiful hill and overlooking the beautiful San Marcos valley.

¹Prepared for this History by Mrs. G. A. Rogers, San Marcos.

Today old Coronal stands in ruins; it seems to sit apart, to draw aside from life's insistent urges and musings of those other days.

Rev. R. H. Belvin was the second president, and it was during his presidency that the Methodists of San Marcos district, under the leadership of the presiding elder, Rev. O. A. Fisher, determined to establish a church school. The necessary funds were raised and Coronal Institute was purchased by the Methodist Church.

In the fall of 1870, with Rev. Belvin as president, he and his family were domiciled in the former barracks, which consisted of six one-story rooms, built at a right angle to the main building and extending down hill. Rev. Belvin was president and owner of the school for five years, and it prospered under his management. Today three of Mr. Belvin's daughters live within a stone's throw of the old Institute.

Succeeding Mr. Belvin in the presidency was Major J. H. Bishop, who was popular and efficient, and the school continued to grow. The writer remembers his novel way of opening or assembling school with a large bass drum. The Major's brother, Prof. John Bishop, and his sister, Miss Bishop, whom we primaries called "Miss Clinnie," were all beloved. Major Bishop, who came here a widower, married into a pioneer family of Hays County. Major Bishop was followed by Dr. E. S. Smith, who served successfully for one year.

The following year, 1880, Dr. Smith's stepson, Prof. R. O. Rounsavall, took charge. Dr. Smith's daughter and her family live a short distance from our old shrine.

. . . Coronal first began to grant diplomas in 1880. . . . In 1883 Prof. John E. Pritchett became president. The school continued to grow and prosper, both as a day school and as boarding.

In 1885 Professor Pritchett was succeeded by Prof. W. J. Spillman, and he by Prof. A. A. Thomas, Coronal's first graduate. During his administration the building was destroyed by fire. School carried on in the churches, and citizens opened their homes to boarding pupils. The burned

building was replaced by a larger and more modern one on the old foundation.

In 1901 Prof. Pritchett again became president. Then in 1903 Sterling Fisher, another graduate, who held until 1916. During his administration a three-story brick addition was erected.

Rev. V. A. Godbey succeeded. The call of war in 1917 and 1918 depleted the attendance. In 1918 the Government used the school property as barracks and drill ground for student army training corps. Following this, the property was purchased and added to the city school property.

The North Texas Female College was started as a high school by the citizens of Sherman in 1866. J. C. Parks was head of the school, and he continued in that place for twelve years. In 1878 the trustees organized a college under the name of North Texas Female College. The institution was chartered, and Colonel J. R. Cole became president. In 1880 J. C. Parham, from Arkansas, became president for one year. He was succeeded in 1881 by E. D. Pitts, D. D. He remained two years. In 1883 Judge J. M. Onions was elected president. During all these years the institution struggled with poverty and debt. The school had come under the control of the North Texas Conference, at exactly what stage of its history accounts differ; but it is certain that, on account of financial difficulties, the school closed in 1886 and the property was offered for sale. There were no takers, and the building stood vacant for several months. In 1888 Mrs. L. A. Kidd, formerly of Whitworth College, Mississippi, was induced to undertake the revival of the school. Rev. J. M. Binkley was put in the field as agent, and the next year Revs. T. J. Milam and J. C. Weaver were added to the field agency. The debts were paid, and money was raised to repair and enlarge the buildings and to improve the grounds. The largest donors were

Mrs. Julia Halsell, of Decatur, who gave \$5,000, and for whom a new building was named, and J. M. Binkley, who gave \$1,000. Mrs. Kidd, who married Bishop Key, proved to be a genius for organizing and conducting a popular but select school for young ladies, and "Kidd-Key College" became the most widely known school of its class in the southwest. Property valuation arose to \$75,000, and the student enrollment reached around 300. Who does not remember the magnificently gowned figure and the distinguished pose of Mrs. Lucy A. Kidd-Key pictured in her school advertisements through the 1890's and 1900's? But that tradition, like all things mundane, has passed, and the school which rose to such heights inspired largely by her single personality has fallen into eclipse.

Concerning the old Dallas Female College, its history runs thus¹: William H. Scales came from Alabama and located at Dallas about 1866. He organized a school on the first floor of the Masonic hall, which stood at the northeast corner of Houston and Carondelet (now Ross), about where the Katy freight house now stands. The Dallas Female College Association was formed which acquired property on the north side of Elm street. This property was conveyed to trustees for the church, with the stipulation that a brick building should be completed thereon in 1871. The building was completed and occupied in the fall of 1871. It was a large two-story building, standing near the center of a wooded campus. It was a girls' school, but small boys were admitted, and large ones were also admitted if they had a sister in school.

When the Trinity Conference was held in this building in 1873 order was given to sell a part of the

¹Condensed from article prepared for this History by Mira Waller Ewin, of Dallas.

land, as the business district of the city was encroaching upon it. Also the city cut a street through the property, then called College street, now Griffin, taking off twenty-five feet from the east side of the campus. Then the trustees gave 100 feet right of way to the Texas and Pacific railroad building into Dallas, and a depot was located just west of the campus. Thus the campus was sold or given off until only 75 feet frontage remained on Elm street. The North Texas Conference of 1875 ordered all the property sold, with a view of moving the college farther out, for which property had already been acquired on Live Oak and Bryan streets.

In the midst of plans for removal, Professor Scales died—on April 11, 1877. Rev. M. H. Neely, presiding elder, was appointed to take charge. During the summer of 1877 the new building was made ready, and school opened in the fall of that year in new quarters, in charge of W. K. Jones, of Martin College, Pulaski, Tennessee. He returned to Tennessee, after a year and a half, and the trustees leased the school to Marshall McIlhaney, of Missouri, for five years. A debt of about \$8,000 hung over the property, at 12% interest. The trustees were becoming tired of debt; the public schools were coming into favor; a building was needed for a high school, but before any transfer of the property was made it was sold at Austin, on account of default on note, on April 14, 1884. The property was bought by the trustees of the Lamar Street Church, and they sold it to Jones, a former president, for \$6,000 cash and notes to the amount of \$4,900. The school was fashionable and popular, and it appeared to take a new start, but after the school closed in 1886 Jones sold it to the city for \$30,000. The Dallas Technical High School now occupies the ground on which the Dallas Female College stood during its later years.

Marvin College, at Waxahachie, has been sketched elsewhere in this volume. Some further light on its history has been gained from a pamphlet entitled "History of Marvin College," by Berry B. Cobb, A. B., A. M., a member of the Dallas Bar. From this we learn: The original college building was completed and occupied in the fall of 1870. The cost was \$16,000. The trustees borrowed \$5,000, at 12% interest, to pay off the contractor—"the members of the board not incurring any individual liability." Dr. J. W. P. McKenzie, who, as we have seen elsewhere, was called as first president of Marvin College, was evidently not as wise on this point as the trustees were, and became personal guarantor for a lot of debts of the school. A creditor of the school sued McKenzie personally and gained a judgment for \$1,000 against him. It was to escape personal harassment on this score, and due to squabbles with the trustees over debts, that McKenzie resigned after one year and hied him away to his "Itinerant's Retreat" near Clarksville. In 1878 C. E. Brown and J. D. Shaw, as trustees, borrowed \$6,000 and pledged the school property, and this was the last straw. The mortgage thus given was foreclosed on March 15, 1879. Title passed to the mortgage holders, who then conveyed it to C. E. Brown, J. E. Walkup, J. Fred Cox, and L. M. Lewis, all Methodist preachers, but thereafter there was no official church connection with the school. The institution continued its operation until the close of the session of 1883-1884, "piling up debt" in the meantime, when it was taken over by the city of Waxahachie and made a part of the public school system—and that was the end of Marvin College. An ex-students' and alumni association was organized at Dallas in 1927, and annual meetings have been held since, during the State Fair, as many

as seventy-five surviving ex-students having been in attendance.

While this has been largely an educational chapter, a general reminiscence covering this period will be included. At the request of this author quite a few superannuated brethren now living, whose life or ministry runs back through the first or second decade after the war, have written out their recollections of those years long gone. Much the best of these narratives is that of the Rev. A. E. Rector, of the West Texas Conference, whose story is of special value on two counts—he is a native Texan, and therefore remembers farther back in Texas than most others; and his descriptions of old Methodist customs are of special value. Brother Rector's story follows:

I was born April 25, 1855, among the hills in Kendall County, Texas, forty miles north of San Antonio. My parents had moved there from the lower malarial country, two years before, for the health of the family. Soon the Comanche Indians went on the warpath. They stole horses and children, and killed the settlers whenever possible. Among the victims was Capt. Lawhon, overseer of the farm adjoining ours, belonging to my uncle, Judge W. E. Jones. To save our scalps my parents moved to Travis County, Texas, where I grew up to manhood.

My first ten years on the farm in Travis County embraced the period of the Civil War. No need to dwell upon those thrilling years, except as they may connect themselves with Methodist history in Texas. The first Methodist contact which I can recall was when, as a very small boy, I went with my father to a preaching service for the Negro slaves in a neighboring creek bottom. Rev. David Coulson, our Methodist circuit rider, was the preacher. He must have preached with power, for "Aunt Ollie" from a neighboring farm, got happy and shouted with characteristic, colored freedom, making the round of the congregation. When she

reached my cowering presence and wrung my unwilling hand, I was greatly moved, but I blush to confess that my emotion was far from devout. I was just plain scared.

That incident recalls the shouting in which a good many Methodist saints of that generation gave vent to their emotion. I have heard a lot of shouting in my day, both white and colored, but have no call here to analyze and classify this vanishing phase of emotional, religious expression. Only ask the privilege of citing one other case of shouting which I witnessed years afterward, and which seems to me the opposite of Aunt Ollie's type. It was that of Rev. John Whipple, a Methodist preacher of deep thought, great dignity and pulpit power. When nearly grown, I heard him preach at a morning revival service. The congregation was deeply moved, and at the close of his sermon Bro. Whipple came down from the pulpit, and like Aunt Ollie, made the round of the congregation. With flowing tears he praised God with a naturalness and self-command that impressed the hardest sinner. I'm pretty sure that Aunt Ollie's type of shouting may well go out of fashion, but I'm wondering whether Bro. Whipple's may not find some sort of recrudescence in that general revival of spiritual power for which so many are now praying.

Perhaps a brief description of that neighborhood of mine near the town of Manor, long before Manor was ever thought of, may interest the reader, and not be out of line with the purpose of this reminiscence. Although at the peak period of African slavery, for intelligence, morality and all-round respectability I have never found its equal. This was not due to slavery, but only proves that there were bright spots in that dark picture of our Southern civilization. Although every family in the neighborhood worked slaves, two families owning each seventy-five Negroes, the owners lived near their slaves, and with religion dominant in the community, cruelty and mistreatment were practically unknown. Not many miles away, however, was another neighborhood of much lower intellectual and moral grade, and one slave owner was so cruel that folks gave him the nickname of "Devil Tom." It goes to prove that "righteous-

ness exalteth a nation, but sin is a reproach to any people," and Christianity softened the asperity of slavery.

Until we moved to Austin, when I was eleven years old, I had never heard a profane oath or seen a drunkard or a beggar. We knew what cursing was, for folks then, like some nice folks now, got their consent to glibly swear second-hand, in telling the story of another's profanity.

I recall quite vividly the religious status of that model neighborhood. The pulpit of the community church was occupied every Sunday by preachers of the Methodist, Baptist, Presbyterian and Christian ("Campbellites" we called them) churches. Sometimes we had a service by an Episcopal minister. My father, whom failing health forced to abandon the practice of law, was ordained a local preacher. This made our home a sort of rallying place for Methodist preachers, or any other sort who would accept our hospitality. One of our circuit riders was Rev. I. G. John, afterward the militant editor of the *Texas Christian Advocate*, then published at Galveston. He was a little man with a big voice, and plenty of "spunk" mixed with his religion. His pulpit tone was characteristic, and my brother Knight amused himself in imitation at home, under our mother's mild reproof.

Without any purpose to criticize, it is only historic candor to say that the pulpit tone was prevalent in those days. I heard of a boy who was trying to reproduce a certain preacher's tone, when his pious mother boxed him soundly for affecting "The holy whine." The preachers then preached long and loud, and a pitcher of water was an indispensable pulpit adjunct. As I recall it, the preaching was uniformly serious and strictly scriptural. I can't recall anybody laughing at what the preacher said, excepting once, when the boy at my side sniggered at something the preacher said. I heard, out of a reliable source, that one of our bishops of that day said: "If I ever say anything in the pulpit to excite your risibles, I will beg your pardon." We have gotten a long way from that nowadays. Wonder whether some of us haven't gotten too far.

Those were the days when the Methodists and all the others contended earnestly for the faith once committed

unto the saints, each from his denominational standpoint. It may be the exaggeration of my childhood recollection, but it still seems to me that each preacher was largely engaged in refuting the erroneous arguments of his predecessor. Doctrinal argumentation was rather the order of the day, even among the laity. My father was not controversially inclined, but he couldn't well keep quiet. Not seldom when we had a preacher of another denomination as our guest, after the turkey dinner, my father and he would place their chairs on the shady side of the house, and the battle would begin. I used to wonder whether they were mad or just zealous for the truth. They never did convince each other, and they always parted friends. If this sounds like criticism, nothing is farther from my purpose. Those days of denominational alignment were not without their blessing. Folks read their Bibles, for that was the armory where they got their ammunition against denominational adversaries, and incidentally they tapped the inspired commissary for really spiritual supply. Nobody was really to blame for my childish conviction, that outside of the Methodists, the balance would have a pretty close call to get through the Golden Gate. Thank God, the denominations are growing taller Christians now, and the fences are getting lower, but those polemic days may have really paved the way for denominational peace. Some boys have to fight before they can be friends. Maybe denominational militancy blazed the path for the now growing denominational comity.

The next ten years on a farm close to the city of Austin, and two years residence in the city itself, invite many reminiscences which, for the sake of brevity, must be omitted. These years involve the first period of "Reconstruction" in church as well as state. We Southern folks thought the "Yankees" were hard on us, but I suppose we got by as well as could have been expected. I used to loaf a good deal about the state capitol where 120 blacks, led by a few shrewd white "scalawags," as we called them, made up the House of Representatives, and the Senate wasn't much whiter. I remember the thrilling day when the citizenry of Austin armed themselves, marched to the capitol and demanded that the reconstruction governor vacate for the

duly elected candidate of the white people. The governor telegraphed hurriedly to Washington for backing. This was refused, and "Reconstruction" in Texas was over.

The years immediately following the war were memorable for lawlessness and crime. Cattle and horse stealing and killing went on until the thieves and outlaws were thinned out by the law, or they had killed off one another. But those were days of progress, not only materially, but also spiritually.

In 1871 was held, six miles north of Austin, one of the greatest camp meetings in Texas history. So great was the spiritual power, that the meeting held on for several weeks, affecting the entire country surrounding. Many were converted and joined the church. My brother, N. Avery Rector and I both made the great confession. Some friends thought Avery was called to be a preacher, but he insisted that he was called to be a lawyer, and he has faithfully followed that call. Even then, at sixteen years of age, I was afraid I would have to be a preacher. Twelve years later when decision had to be made, I am glad I was not disobedient unto the heavenly vision. Many of my youthful associates were converted and some of them became prominent ministers of the gospel. Among these I recall the Hotchkiss brothers and Charley Daniel.

One result of this camp meeting worth recording was the starting of the Swedish Methodist movement in Texas. At that time there were no immigration restrictions, worth mentioning, and a number of Travis County farmers had advanced \$60.00 for the transportation of Swedish laborers who worked a year to repay their passage. Other Swedes followed. These immigrants were welcomed at the meetings, and a number were brightly converted. Our church in Austin helped them build a chapel and the movement spread. As our church had no literature in the Swedish language, this congregation was amicably transferred to the Northern Methodist Church, that already had growing Swedish missions. The Swedish church prospered in Texas, and was everywhere in fine favor with their American neighbors.

Rev. Josiah Whipple, the presiding elder, was in charge of this camp meeting. The regular evangelist had not yet

emerged. The preachers took turn about in the pulpit, but the elder always "called mourners" to the altar and they knelt in the straw. It is no exaggeration to say that pulpit giants gathered to that camp meeting. Louis and John Whipple, brothers of Josiah, could never be forgotten. Dr. F. C. Wilkes, pastor at Austin, was a classic orator whose sermons thrilled even the boys of the congregation. The most notable visitor was Dr. Orceneth Fisher, grandfather of Dr. Sterling Fisher of the West Texas Conference. He had recently returned from his ministry in California. His special theme at that time was Baptism, having written a book upon that much discussed subject in that period of pulpit polemics. He was a great speaker and a great Christian. His Sunday morning sermon on his chosen theme was three hours long, and this sixteen-year-old boy did not get either tired or sleepy. I call that the acid test of preaching.

Yes, there were pulpit giants in those days. Were they taller than our pulpit giants nowadays? I would hate to have to think so. But they were just different, and that is all. The most of them followed, or tried to follow, that approved pulpit recipe of their day: "Begin low, go slow. When most oppressed, be self-possessed. Rise higher, catch fire. Wax warm, close out in a storm." Have we less religion than they had? I hope not. But the coal from off the altar is as indispensable now as it was seventy years ago.

In contrast with this camp meeting I am reminded of one held by Rev. James Ferguson, father of Ex-Governor Jas. Ferguson of Texas. Brother Ferguson was a rather special friend of my father, and was more than once a welcome guest in our home. He was a man of intellect, ready wit, and was naturally combative. I well remember his account of a certain camp meeting which he had held in another part of the state. When the meeting had gotten well under way, a lot of wild young men made a plan to break it up, a not infrequent enterprise of the unconverted in those days. The leader was to come as a penitent for prayer, followed by his gang. The plan was for all to "get religion" at the same time, and then go round, hugging all the girls. Somehow, the identity of the leader was made known to the preacher. When he came and knelt in the straw, the preacher, who

weighed 180 pounds, knelt over him, exhorting him loudly to repentance and prayer, keeping time with slaps on the "penitent's" back that fairly knocked the breath out of him. When the preacher let him up, he made a bee line for the woods, followed by his crowd. The next morning the "penitent" came to Brother Ferguson's tent, "Here, parson, is a new hat. It's a good one, but you earned it last night." Surely that kind of a sinner was not as far from the kingdom of heaven as it might seem.

To this period belong recollections of some great preachers and secular orators. I recall the sermon in Austin Methodist church by Bishop Geo. F. Pierce of Georgia. He had just returned from his visit to the Pacific coast. Made the long journey there and back in the stage coach. According to the rule, a passenger had the privilege of stopping off to rest at any of the stage stands along the way. In doing so, however, he lost his claim to the seat he occupied, and had to take chances for a seat in the coaches that followed. Though the trip from San Antonio to San Francisco could hardly have been made in less than two weeks, the passengers generally chose to stick to the stage, and did their sleeping and resting in transit. The bishop's health declined after this arduous roundtrip, and his friends attributed his rather premature death to this cause. Anyway, I heard his sermon that night, after his eighty mile stage trip from San Antonio. He asked the congregation to have patience with his fatigue. He clearly showed the need of it. Nevertheless, I remember his noble poise, his wonderful voice and the quiver of those eagle wings, but the eagle was just too tired to fly. But I remember the text, the outline and some of the apt illustrations to this day.

In a second installment of reminiscences Brother Rector tells of his conversion, his call to preach, and his early years in the ministry, including his struggle over the second-blessing question. His first sermon was preached with his dignified presiding elder sitting in the pulpit. The elder leaned over and whispered gravely, just before the young preacher arose:

"Better make it short, Brother Rector." The young preacher resolved after a mortifying failure on a later occasion, that he would devote thirty minutes to prayer in the morning and thirty minutes in the evening. On his first trial, "by the watch," he remained on his knees, he felt a full thirty minutes, then tarried a while longer for good measure. Rising, he looked at his watch and found that he had been praying exactly eight minutes. This preacher learned, under great difficulties, both German and Spanish, in order to give him better access to those classes on his circuits. And today, he writes, he is enjoying his Spanish tongue in a ministry of teaching and occasional preaching to a Mexican congregation in San Antonio.

CHAPTER X

THE YEARS 1880-1882

WHEN we turn the corner into the 80's we begin to enter a new period in our history, characterized by a more rapid expansion in the West. Events, persons, and movements crowd upon us so fast that it often becomes a problem what to choose and what to leave out. The principle of selection upon which this volume is constructed is that of using or elaborating upon what will best make up a true and complete picture of the times and of our Methodism as it works and moves through the years. We have a weakness for the human side of the story, and anything of particular human interest has a good chance of slipping into these pages. If this is not strictly church history, it is at least interesting.

At the West Texas Conference of 1879 a new frontier district was created, called the Mason district, with A. J. Potter in the saddle. This district included Mason and Brady circuit, Menard mission, Concho mission, Kerrville circuit, and three other missions. At the session of the Northwest Texas Conference the following year a new frontier district was also created—temporarily—called the "Pan Handle district," with Peter W. Gravis at the reins. The "Pan Handle" district included nothing but an unlimited range of territory, loosely referred to as

the Panhandle of Texas. Under the leadership of these two ecclesiastical frontiersmen considerable exploration was made for the Church, and some organization effected.

From an old scrapbook clipping we have the account of some important organization work in the Mason district during 1880. C. W. Carpenter, the writer, says: "I was appointed to Concho mission at Gonzales in 1879, A. J. Potter, presiding elder. I reached the work early in January, 1880. Not a Protestant organization on the work. I found nine Methodists at Ben Ficklin and organized them into a class. I organized a class at San Angelo, with seven members, and one at Captain J. K. Mullin's, eighteen miles below. Organized at Paint Rock with eighteen members, recruited later to twenty-six. Brother Potter and I held a meeting at San Angelo for six days, preaching alternately. I had to ride 250 miles horseback to the work. I would spend two to four months on the work, and then spend two or three weeks with my family. I travelled 2,500 miles horseback during the year. In 1881 the work was left to be supplied, and Brother Potter supplied it as best he could in person. I went to Mason circuit. Formed this into a three weeks' circuit, spending one out of four with my family. The circuit extended from Loyal Valley to Waldrip's Bend, on the Colorado. Loyal Valley, Mason, Camp San Saba, Voca, Brady City, Waldrip's Bend and Beasley's Bend were my regular appointments, besides wayside places."

A. J. Potter gives an account of his first work in this country in a communication to the *Advocate* in 1881, as follows:

I reached Concho the 5th and remained 5½ days, preaching seven sermons, twice at San Angelo, and 5 at Ben Ficklin, to large and attentive congregations. We always have

good order on the frontier. Wicked men respect the gospel and the men who bear its message of mercy into this border land. My Arkansas preacher, F. E. Townsend, is doing a fine work. . . . Our bishops are doing noble service to this frontier by sending the best material at their command to supply it. The frontiersmen are not fools by a great deal. Many of them are well educated, and have listened to the ablest preachers in the older States. Our church is gaining ground continually. I set out for this place (Fort McKavett) and travelled fifty miles that day and camped out with the broad sky and the shining stars the roof of my abiding place. There is something very poetical in camping out, at least I found it so last night. After eating my lunch I wrapped my blanket around me and lay down on the ground with my head resting on a sack of corn. I soon felt the poetic inspiration, but when I began to compose I found my poetical pump was not in working order. I began thus:

Lonely and weary I lay down to repose.

Just then I remembered that once while camping out a polecat bit me through the nose, and nose would rhyme with repose, but that happened years ago and would not answer my purpose. So I made another effort:

The rolling current beats with force
And often drives me from my course.

That may suit some places, but not this western land just now. The drouth has dried up all the streams, and instead of torrents we sometimes drive far and hard to find water for our ponies. So I gave it up. I don't think I am much of a poet, anyhow. I wish some others who write for the papers would make a like discovery about themselves. . . . I went to sleep, feeling that in the loneliest spot in the wide world a man may have a cheerful heart who bears within him a clear conscience and is trying to do the work that God assigned him.

From Brady the presiding elder writes that this town has "three stores, 1 drug store, 2 saloons, and a blacksmith shop," and it boasts of its new jail, built of solid blocks of rocks, and the rocks are fas-

tened together by cannon balls imbedded between the joints of the rock . . . the walls are 2½ feet thick. . . . One feature about the jail is, that it is impossible, owing to the shape in which the windows are placed, for anyone from the outside to shoot prisoners confined within."

Before leaving this section of the West we may cross over the line just into the Northwest Texas Conference and catch a note still farther out on the line. This from W. R. D. Stockton, presiding elder on the Comanche district, writing from "Snyder's Ranch, Tom Green County," a point on the Runnel's mission, under date of April 1, 1882:

This is a new mission. The first quarterly conference will be organized today. J. B. Wood is here. Came early and has worked faithfully. No church organized as yet. We found but one male member within the bounds of the mission, Brother Isaac Mills, near Fort Chadbourne, 25 miles east of this point. But we "lapped over" on the West Texas side yesterday and took in three more members. Now we shall have one steward and one class leader to organize our quarterly conference. We have excellent female members, one of whom is our hostess, Mrs. Arnett. We are to baptize several children tomorrow. I thought surely I would be on the frontier when I reached this outside line of our chief operations, but they talk about "out West" here just as we do 300 miles east of this. Stock ranches now extend clear out on the plains. We shall never be able to keep up with our people unless we quicken pace. Preachers are wanted out here, preachers of common sense and Christian devotion. If you want to preach to the poor go to the cities; if to the rich come West. One man sold his cattle for \$150,000; another for \$225,000, reserving his ranch and 10,000 head of cattle.

In line with Stockton's report, a short sketch of the Arnetts and other early Methodists in this part of the West will be added, prepared for this History

by a daughter of the Arnetts, Mrs. J. G. Merritt, of Colorado, Texas. She writes:

In 1881 Mr. and Mrs. D. N. Arnett moved from Burnet County to a ranch owned by D. H., J. W., and Tom Snyder, in what was then Tom Green County, now Coke County. The ranch was unfenced. Mr. Arnett built one of the first fences in 1883. The ranch was in a new country—no schools or churches, and very few neighbors, and these miles away. The Arnetts were Methodists, Mr. Arnett's father being a local preacher, and Mrs. Arnett was the daughter of Rev. Samuel P. Moreland¹, who in his early life was a missionary to the Indians in Arkansas. Through exposure he contracted consumption and left his home in Tennessee seeking health in Texas. The daughter nursed him for years. And, like him, she was of a very serious, religious turn of mind. In the west she missed most of all church privileges and deplored the cowmen's habit of working Sundays as on week days. Her children were not permitted to go to the branding pens on the Sabbath day. On week days this work was part of the routine, but on Sundays she said that the smoke from the fires, the branding of calves and the lowing of cows reminded her of the bottomless pit. In her efforts at Sabbath observance she was assisted by two neighbors, Mr. and Mrs. J. M. Murchison², who, like her, were devout Methodists. Mr. Murchison was also a cowman, but he refused to take any part in the work on Sunday, telling the men when they went to roundups just to turn his cattle loose and he would get them some other day. Being loved and respected by every man who knew him, his cattle were cared for. His godly life influenced many.

After a year without a sermon, Mrs. Arnett wrote D. H. Snyder in Georgetown to send out a preacher. A young student named Wood came out for one summer. But Mrs. Arnett's religion seemed to have a greater influence on the cowboys than preaching. She mended their clothes, nursed them when sick, and otherwise ministered to them. During this summer Rev. W. R. D. Stockton and a Brother Miller

¹See Vol. I, p. 391.

²Grandfather and grandmother of Mrs. M. Phelan.

came out to the ranch and held services, and three of the Arnett children were baptized by him. He had previously baptized the oldest child in Burnet County. Brother Stockton was at this time a presiding elder and was looking over the country to see about opening up new work. From that time on Methodists came into the field. Brother Levi Collins, who had lived in the Moreland home, was one of the very first to preach in Colorado. He was a real circuit rider, going with his wife on horseback all over this part of the country.

Visiting at various times with the Snyders at the ranch were Dr. Mood, Prof. C. C. Cody, and Dr. McLean, all of Southwestern. The Arnett children grew up with the feeling that Methodism and education were one and the same thing. The *Texas Christian Advocate* has come to our home from about 1872 until this day. The oldest girl learned to read from it, and from its pages were selected books that were ordered as Christmas gifts and for birthdays. (The first recollection I have of a book of travel is Bishop Marvin's "To the East by Way of the West.")

Taking up now the exploits of Peter W. Gravis on his "Pan Handle district," we have rather a full account of all his movements and what he found, contained in his "Twenty-five Years on the Outside Row", a rare and interesting pamphlet. In the appointments of the Panhandle district in the fall of 1880 three preachers had been sent; namely: Seymour mission, to be supplied by our old friend of earlier days, P. Tackett (a pioneer of Tarrant, Parker and Jack counties); Wichita mission, Jeremiah Farmer; Hardeman mission, J. T. Hosmer. There were numerous other appointments listed, none of them in actual existence, and all to be supplied. In February, 1881, the presiding elder, Gravis, fared forth from his home in Comanche to organize and hold his first quarterly conference, this to be at Seymour. His three preachers met him at Seymour, together with Brothers Carson and Tay-

lor, old stewards, with whom he held a quarterly conference and organized the Seymour mission. This was on February 20, 1881. He found a church already organized at Seymour, evidently the work of Tackett earlier in the year, consisting of twenty members, six or seven joining during the quarterly meeting occasion. Here Gravis changed his preachers, as he found the Wichita country, to which Farmer had been appointed, in charge of preachers from the North Texas Conference (Wichita and Archer counties). Farmer was placed in charge of Seymour mission, and Tackett, says the writer, "will accompany me to Fort Elliott and Tepee City." But there is no account of any visit to Fort Elliott and Tepee City, nor what disposition was made of Tackett.

On Wednesday following the above quarterly conference, Gravis, accompanied by Farmer and Hosmer, started for "Pease River City," the seat of the quarterly conference for Hardeman mission, where they arrived after some delay on Saturday. Here there was a society of eight members, with Brother Lewis as official member. Hosmer preached on Sunday. There is no account of a quarterly meeting here, and "on Monday morning," says the account, "we began to retreat in the direction of Seymour, to await the rising of grass, for a more extensive tour into the Pan Handle. I visited several ranches on Pease River and preached at night to 6 persons, besides our own company. There are 50 persons in Hardeman and 150 in Wilbarger, and of these there are 10 members of the M. E. Church, South, 1 Methodist Protestant, ten Missionary Baptists, 2 Campbellite, and 4 Cumberland Presbyterians, 2 German Reformed, 6 Quakers, 1 Roman Catholic, and 3 Adventists, making the moral status 39"—a testimony to the thoroughness with which his

preacher had canvassed the situation. "On the night of the 1st of March I stayed all night with a Mr. Chounning, about 1½ miles from a little village called Vernon, containing 2 family groceries, and a beer saloon. . . . On the above night some evil minded persons came to where I had put up and robbed me. They stole two revolvers, worth \$35, one overcoat, one heavy shawl, one pair of gloves, 40 feet of stake rope, besides some of my daughter's clothing," she having attended him on this tour.

A communication from Hosmer dated at "Doans, Wilbarger County," gives some account of the explorations of himself and Farmer early in the winter, filled with many hardships and exposure to cold. They were pathfinders in the true sense of the word, blazing for the most part their own trails, but piloted on one occasion, through an extremely severe spell of weather, by a kindly mail carrier, who marked their route to Seymour with buffalo heads.

"Doans" was the only post-office above Wichita Falls at that date, and was a historic point on the cattle trail from South and West Texas to the North, through the late seventies and the eighties. Doan's Store was established in April, 1878, by J. Doan, at a crossing of Red River. C. F. Doan, a nephew, and family settled at the place in the fall of 1878. A daughter of the latter, Mrs. Bertha Ross, now a member of the Methodist church at Vernon, was born at Doan's, the first white child born in Wilbarger County. C. F. Doan says¹ that 100,000 head of cattle passed over the trail North by the little store in 1879, and that in 1881 the trail reached the peak, when 301,000 were driven by this point on the way to the Northern market. Vernon, or Eagle Flat, as the point was originally called, situated fifteen or

¹Trail Drivers of Texas, II, p. 226.

eighteen miles south, was the old round-up ground, where herds were traded or re-shaped, while Doan's Crossing was the "jumping off place," the last white man settlement until Kansas was reached.

To resume the narrative of Presiding Elder Graves of the Panhandle district: On May 9 (1881) he set forth from Comanche in a buggy, accompanied by his daughter, for a more extensive round over his district. After a drive of 160 miles he came again to Seymour, where he held the second quarterly conference. The preacher's report showed eighteen accessions, and two more on Sunday. The conference estimated the pastor's salary at \$140, "but no assessment was made for the presiding elder. Nothing has been paid for the support of the ministry. On Sunday I took up a missionary collection, and got \$3.50." Continuing, this narrator says:

On Thursday, May 19, I resumed my journey, driving in the direction of Vernon, the seat of the quarterly conference for Hardeman mission. This mission embraces the counties of Hardeman and Wilbarger, sixty miles in length, and thirty in breadth. My route was the old beef trail, over which more than 100,000 head of cattle have been driven this year. I travelled up this trail more than 100 miles, and do not remember a day that I did not pass from two to five herds driving North. One man had 10,000 head on the trail, bound for Little Platte River, Nebraska. When I reached the Wichita River I found it past fording, so I put up with Brother Long, who had purchased a home on the banks and was opening up a farm. There is a settlement forming here which now consists of about ten families. This is one of the preaching places on Seymour mission. Here we have organized a little class and Sunday school, which was the first fruits of our labor this year. Friday morning the river had fallen so that I could cross. A drive of fifteen miles brought me to Beaver Creek, in Wilbarger County, which I found to be swimming. As I stood on the bank looking at the red waters rushing down the deep and narrow bed of the stream.

I thought of Brother Potter, and said to myself: "If Andy were here he could finish his stanza—

"The rolling current beats with force,
And often drives me from my course."

. . . After dinner we amused ourselves by watching 3,300 cattle swim the creek. Other herds were in sight, anxious to cross, but it was too late to attempt it, so they were rounded up for the night. We found a beautiful grove below the crossing, surrounded by a ravine, where we went to be out of the way of the cattle, should they stampede. I made up our beds and sat down on our provision box after supper and we sang: "Over the river, Oh, who is there?" and one or two more, and then we laid us down to sleep.

I followed the herd over next morning. I "went down into," but not "straightway up out of." I was pulled out by Mr. Ellis, the herd boss. He was from Caldwell County, the son of a minister. He kindly directed me to Vernon, which I reached in time for my 11 o'clock appointment. I found Hosmer at his post. He has organized a church and Sunday school at Vernon. My congregation in the morning consisted of Hosmer, Creager, class-leader, Sister Creager, her little boy and her daughter, Alice. After preaching went home with Creager. At 3:30 p. m. I organized the first quarterly conference ever held in Wilbarger County, May 21, 1881; members present, Hosmer, Creager, class-leader, J. A. Creager, T. S. Hagy, Z. D. Bryant.

After the Vernon quarterly conference, Gravis took Hosmer, and together they drove to Mobeetie, taking a course through "Greer County," then thought to be a part of Texas, and on through the "Indian Nation." "Today," he says, under date of June 28, "we saw the first sign of civilization, save on a stage stand, for 100 miles. Two families live on the North Fork of Red River seven miles apart, and twenty miles from Mobeetie." Concerning Mobeetie he says:

The distance from Mobeetie to the nearest organized mission, or where there can be an organized work, is 120 miles. I found Mobeetie to be in a beautiful, high, sandy region, on a clear running stream of sweet water, and out of the latitude of the prairie dog. There are five saloons in the place, all in full blast. This place got its name by mistake. The first settlers wanted to name it for the water, and some fellow said Mobeetie was Indian for sweet water. But later they learned that the correct meaning of the word was "Hard Nut." We are the first Methodist itinerant preachers ever to visit the place. . . . From what I had heard of the place I was afraid to enter it. So I sat in the buggy and sent Jim for supplies. We drove 1½ miles up the creek, made coffee and rested. We returned on the other side of the creek and camped Saturday night. I dressed Jim up like a preacher, with standing collar, etc., and sent him into town to reconnoiter. He was gone all day, and I was uneasy. The hotel man gave him dinner and insisted that we come and preach. "So, now, Jim," said I, "the town being willing to surrender we will enter it in the morning and publish our terms of amnesty. I must preach in Mobeetie." Jim protested, and urged me to go on to Clarington. But I said I was commander-in-chief of all the forces in the Pan Handle, and we would enter the town and take it next day. So on Monday we visited the hotel run by a Mr. Campbell, who insisted that we stay a week, without the charges of a cent. We went to the court house and met Mr. Dickson, the county clerk, Mr. Browning, the wide-awake district attorney (afterwards lieutenant-governor of Texas), and then met Mr. Hamburg, the polite and courteous merchant. . . . I preached to them on Monday night, and more attentive listeners I never saw. There were two or three members of the M. E. Church present, who came forward and shook hands and said that it had been over a year since they shook hands with a Methodist preacher. We left a good impression, and left an appointment for a camp meeting in September.

The travellers proceeded to "Clarington," in Donley County, fifty miles from Mobeetie. But the

Clarendon of that day was situated some four miles distant from the present Clarendon, and was the point about which had gathered a small colony of Northern Methodists, projected, as Gravis says, by Rev. Mr. Carhart, presiding elder of the Sherman district of that Church. "They support a pastor, whom they brought with them," says Gravis, "when they emigrated to this country. I expected something like a fraternal reception from the brethren of the colony, but when I announced myself a minister of the M. E. Church, South, I imagined I could see some manifestations of hostility toward us. We were not invited to preach, or even to stay with them for the night, which was at hand. This appointment is the only organization of the M. E. Church in the Pan Handle."

On his return from the upper country the presiding elder held another quarterly conference at Vernon and another at Seymour, the financial reports being as follows—this being the latter part of August: Seymour mission, assessed for preacher, \$140, paid, \$3.50; Hardeman mission, assessed, \$50, paid, \$2.50. The net result of the year's work was the two organized missions, Seymour and Hardeman, and at the end of the year the "Pan Handle district" was discontinued, as premature, and the one surviving mission, Seymour, was attached to the Weatherford district.

The years 1880-1881 were the banner years for railroad building in Texas, which fact soon brings upon the ecclesiastical map many new towns and appointments hitherto unknown. Much railroad construction had been completed and opened in the seventies. The Texas and Pacific Railroad had been completed from Longview to Dallas in 1873, and extended to Fort Worth in 1876. During the latter year

the Transcontinental Line had been built from Texarkana to Sherman. The Houston and Texas Central completed its line to Denison during the years 1867 to 1873, and the branches to Austin and Waco were completed in 1871 and 1872, respectively. The Galveston, Harrisburg and San Antonio (later a part of the Southern Pacific) was completed westward to San Antonio in 1877. The International and Great Northern completed its line from Longview to Austin in 1876. The Missouri, Kansas and Texas entered the state early in the seventies, terminating at Denison, but its Texas extensions were not acquired or built until many years later. But all of this building was nothing to compare with the mileage of new railroad lines put through during the years 1880 and 1881. The new mileage completed each year for the ten-year period, 1873 to 1882, inclusive, is given as follows:¹

1873, 500; 1874, 72; 1875, 35; 1876, 346; 1877, 179; 1878, 228; 1879, 168; 1880, 653; 1881, 1,669; 1882, 1,096, the years '81 and '82 surpassing any two-year period in our history. This amazing increase was due to the extension of the Texas and Pacific westward across the state, which was done in 1880 and 1881, connecting at Sierra Blanca with the Southern Pacific, which closed its gap between El Paso and San Antonio in 1882-83. An independent line, afterwards the Santa Fe, was completed from Galveston to Belton in 1881, and the same year a line from Temple to Fort Worth. In May, 1882, a western extension was completed to Lampasas, running on to Ballinger in 1886, and to San Angelo in 1887. The Cotton Belt was completed to Waco in 1880, and extended to Gatesville in 1882. The Texas Central line is also reckoned in this period, completing from Waco to

¹Railroad Transportation in Texas, C. S. Potts.

Albany in 1882. The Fort Worth and Denver, opening the Panhandle, began construction in 1882, completing from Fort Worth to Decatur in May of that year, and to Bowie in July, 1882. It reached Wichita Falls the following year, Harrold in 1885, Vernon, 1886, Clarendon, October, 1887, and State Line, or Texline, January, 1888.

It will be seen, therefore, that the years 1880-82 were the most epochal ones for Texas in this regard, and for the Church it meant the rapid creation of new appointments, new districts and new situations, which required more men and more money to meet. The far-distant post of El Paso, which has been since the fifties simply a military post and a "stage stand" on the overland stage route from San Antonio to the Pacific, suddenly springs up as a railroad center and a thriving young city. A writer from El Paso² observes: "The railroads are almost here. The Santa Fe is grading into town from the North. The Southern Pacific engines come within ten miles of the city limits. The Texas and Pacific is being pushed rapidly from both eastern and western terminus. The Mexican Central is building from here to Chihuahua. We have a new city, which claims over 1,000, with daily additions. A mayor (a Hebrew) and council close all places on Sunday. Three ministers already here, with rumors that more are to follow. Rev. Mr. Carter and wife from Savannah, Ga. (Methodist minister), arrived three or four days ago. Services are being held in the Masonic hall." The Rev. Mr. Carter, after a month in El Paso, himself reports as follows: "We have a Sunday school and a flourishing congregation. We hope to have a church by Christmas, the first one in the place." H. G. Horton, in a general report on church work in the West, says

²*Texas Christian Advocate*, April 16, 1881.

in March, 1882: "A little over a year ago, there was not a Methodist in El Paso. Carter of South Georgia was transferred to us and sent out there. He commenced in a tent. The Lord prospered the work, and a few Sundays ago Bro. Carter dedicated a new church, and thirteen joined the day of dedication. And now Sutherland has sent a Mexican preacher to the same far-off field. Bro. Biggs is organizing the Methodists in Laredo. A nice new Methodist church now approaching completion at Uvalde. Bro. Young has a fine start for a large and handsome new church at San Antonio. Immigrants continue to come by the thousands west of the Colorado."

Among the numerous towns which sprang into existence with the westward extension of the Texas & Pacific railroad came Abilene, founded in 1881 by C. W. and John D. Merchant, Jno. N. Simpson and others, cattlemen, who named their city after the cattle market in Kansas, to which they had been pioneer drovers. During the same year G. W. Riley, the preacher on Fort Griffin mission, organized a Methodist Church in Abilene.

During the same year F. O. Miller, on the Wichita mission, North Texas Conference, organized a church at Wichita Falls, with seven members, and pre-empted Wichita and Archer counties for the North Texas Conference, as we have noted in connection with the explorations of Farmer and Hosmer the same year, from the Northwest Texas Conference.

Thus it has been seen that the western borders of the Church, so far as organization was effected, were staked out through 1880 and 1881 to include Wichita Falls, Seymour, Vernon, Abilene, San Angelo, Kerrville, Uvalde and Laredo, to say nothing of El Paso, a city and church apart. The next two

years will see a rapid development in this north-western country, especially along the line of the Texas and Pacific.

But while the western border is booming, some of the older sections of the church are not faring so well, as many of the earlier strongholds of Methodism are giving up numbers of their congregations to swell the influx of new settlers in the West, or many of the older members and erstwhile pillars have gone to the cemetery. An example of that decay of old churches which from time to time has been witnessed in every portion of our State may be cited from a report from Harrison circuit, dated April 2, 1881:

The first quarterly meeting of Harrison circuit was held at Rock Springs church, known for many years as one of the main appointments, where in years past gathered large congregations, who were both liberal and spiritual. But, alas, times have greatly changed. Death and immigration to the farther West have taken off our citizens. This was observed a few years ago by our now sainted N. W. Burkes, who, by a special invitation, attended one of our quarterly meetings at this place. When he entered the pulpit and looked at the many unoccupied seats made vacant by death and removal since he was their pastor, a tear glistened in the good man's eye. The cemetery near by furnished the narrow house which contained many of his early friends and brethren. He delivered a sermon of melting pathos, recalling the old days and old faces. . . . Our presiding elder, S. W. Turner, preached Saturday morning. The day was pleasant, but the congregation consisted of only three ladies, three preachers, and eight members of the quarterly conference.

The history of this circuit goes back to 1839—one of the oldest charges in the State. In 1848-49, under the pastorate of N. W. Burkes, referred to in the above paragraph, the membership reached the

high mark of 707, more than double the membership of any other charge in the conference. In 1880 this same Harrison circuit, confined largely to Harrison County, outside of Marshall, reported 175 members. So it goes. Numerous similar examples might be given.

In 1882 occurred the defection of James D. Shaw, which, due to the prominence of the man, and the nature of his case, produced a considerable sensation in that day. Shaw was admitted on trial into the Northwest Texas Conference in 1870. He had been a Confederate soldier. He was converted at the family altar, while his father—an exhorter—was praying. With a limited education, but having unusual natural powers, he arose within a few years to places of eminence in his Conference. He was a professor in Marvin College, Waxahachie, for two years. In 1878 he was a delegate to the General Conference, second to W. G. Veal, and in the General Conference of May, 1882, he led the delegation from the Northwest Texas Conference, and received fourteen votes for Bishop on the first ballot. Shaw was appointed to Waco station in 1878, the leading station in his Conference, and he had just completed his quadrennium there in the fall of 1882. In January, 1881, his wife died, from all accounts a beautiful Christian character. From an account of her funeral by S. P. Wright, we learn that her death was sudden, and that she left a baby two weeks old, making a total of five children in the family. It had been customary with all the children to dedicate them in baptism when eight days old. Due to the mother's condition the ceremony for the infant was postponed, and after the mother's death, "the infant child was dedicated in the presence of the dead." Mrs. Shaw's funeral was conducted at Fifth Street

Church by S. P. Wright, Thos. Stanford, J. P. Mussett, and E. R. Barcus, in the presence of an immense throng. "Take good care of my children—Lord Jesus, receive my spirit," were her last words, and her favorite hymn,

My latest sun is sinking fast,
My race is nearly run,
was sung at the grave.

In September, 1882, Shaw preached two sermons in his pulpit at Waco, morning and evening, which, according to a report in the *Waco Examiner*, "fairly aroused and electrified his congregation, many of whom looked as though they could hardly believe the testimony of their eyes," and became the talk of the streets, and was reported to the State papers. The "talk" became state-wide and resulted in drawing forth a "personal statement" from Shaw, which appeared in the *Advocate*, from which the following is extracted:

I admit that in some things I have been forced by my study and research to change my opinions. . . . My mind is tending in the direction of a more rational and reasonable interpretation of the Scriptures. . . . I have been denounced for using the Methodist pulpit to antagonize her doctrines. . . . I repel the accusation as being untrue in every sense. . . . Nine out of ten of those who heard my sermon will vindicate me. I had talked to my presiding elder and apprised him of my state of mind, but assured him that I would not oppose the doctrines of the church while filling her pulpit. I have not put away my honor, and though I may be driven from some of my opinions I will not depart from integrity, virtue, and what I believe to be true. I hope the brethren will remain quiet and give me time to place this whole matter before the proper authority. In these sermons I said nothing about the articles of our religion or the inspiration of the Scriptures. My thought was liberal and my formulas were strong, and some may differ with

me, but not to the extent of denouncing me all over the country. I have made no departure from religion or compromised with sin. I may be driven from the church, but I cannot be driven from my integrity.

At the session of the Northwest Texas Conference, held at Cleburne, November 1, 1882, "on Thursday, Nov. 2, the name of J. D. Shaw was called. His P. E. stated that there was nothing against his life or official administration, but that there were rumors touching his accord with the doctrines of the Church." A motion was made to refer his case to a committee. Shaw arose and claimed the right to address the Conference, under answer 3, paragraph 49, of the Discipline. Bishop Parker ruled him out of order and appointed the following committee to consider his case: L. M. Lewis, J. B. Allison and S. S. Scott. Shaw appeared before this committee, and made a statement to the effect that he had modified his views touching: (1) The inspiration of the Scriptures; (2) the divinity of Jesus Christ; (3) the vicarious atonement; (4) punishment of the wicked; and he made a lengthy exposition of his views, argumentative, of some forty-five minutes, and "was most persuasive in his eloquence."

On the 3rd the committee reported that it had deliberated on Shaw's statement, and regarded "his views as detrimental to religion and injurious to the church." Shaw requested if the committee condemned him, that he might have the privilege of "surrendering his credentials and withdrawing from the church without formal indictment and trial," and the committee recommended that course. Shaw surrendered his credentials at the secretary's desk, and made a dramatic speech, vindicating himself, and requested that "on tomorrow morning" he might make his farewell address to the conference,

and wanted to know what "I am to do with the official positions I hold — as one of the editors of the *Texas Christian Advocate*; one of the curators of Southwestern University; Secretary of the Board of Missions; member of the General Board of Missions; member of the Board of Publication of the *Advocate*. Shall I tender my resignation?"

On Saturday, the 4th, Shaw delivered his farewell address, and formally tendered his resignation from the various offices and positions mentioned. The bishop accepted, and a resolution was presented and adopted by the conference "expressing regret at Brother Shaw's withdrawal, and praying that his future may be so directed by the providence of God as to make him both happy and useful."

Shaw returned to Waco and became a figure among a certain element of intellectuals, and started a paper, called "The Independent Pulpit," espousing his views. We refrain from comment and gladly give place to the following, under the modest title of "Notes from Waco," dated at Waco, January 20, 1883 — note the date, in connection with September and November, 1882—and, unfortunately, unsigned. But it is a classic in its way, and merits the place which we gladly give it as the concluding piece of the Shaw cameo:

On a recent visit to Waco of one week the writer had ample opportunity to look into the religious status of that city. There is nothing new in the much advertised religion of that place. The principal figure in the move is not a man of exact scholarship. He has a little learning, but no solid culture. His education, from his own productions, indicates that he is very superficial as a writer and thinker. A little learning is a dangerous weapon with a certain cast of mind. The adherents will soon leave their leader in disgust. They

will find that he is in no sense a philosopher. The so-called system is but a negation, a gust of wind, inanity. The Christian churches are not alarmed. Such moves have arisen and died. Dr. Mackey (Shaw's successor at 5th St. Church) is a man of God, and he holds the fort.

CHAPTER XI

THE YEARS 1880-1882 (Continued)

THE death roll of the preachers during these years 1880-82 is a long one, and on it we find three of the giants of the earlier days of our history, who pass to their reward during this period, these being Orceneth Fisher, who died in 1880, J. W. P. McKenzie, dying in 1881, and Robert Alexander, who finished his course in 1882. Besides these there were many others of less distinction, but who belong to a former generation, and were more or less pioneers, such as Joseph P. Sneed, Andrew Cumming, A. B. F. Kerr, R. W. Kennon, Wm. C. Lewis, John R. White, and F. C. Wilkes.

The minutes take note of the death of twenty-four conference members during these years, the North Texas Conference being the heaviest sufferer, losing fourteen by death. A. C. Allen, Ezekiel Couch, A. R. Dickson, John Sherrill, and M. C. Simpson, members of the North Texas Conference, died in 1880. A. C. Allen was a native of North Carolina, where he was born in 1818. He joined the Methodist church early in life. He was educated at Emory and Henry College, where he received the A. M. degree, and the degree of D. D. was later conferred upon him by the same institution. He joined the North Carolina Conference in 1842, and served some of the leading appointments in that conference until 1852,

when he located and removed to Mississippi. Here he served as president of a female college at Okolona until the breaking out of the war, when he went as chaplain into the Confederate army. In 1864 he joined the Memphis Conference, and in 1867 was appointed presiding elder of the Aberdeen district, which he served four years. He was a delegate to the General Conference of 1870 and was largely instrumental in securing the setting off of the North Mississippi Conference, into which conference his membership fell. He was a delegate to the General Conference in 1874. In the winter following he transferred to the North Texas Conference, and was stationed at Lamar Street Church in Dallas. In 1877-78 he was president of a college in Dallas. In 1879 he was pastor at Paris. At the close of that year he was unable to take work, and went to the home of his son, Rev. Jno. R. Allen, at Fort Worth, where he died on Jan. 17, 1880. He was buried at Terrell.

Ezekiel Couch was born in South Carolina in 1805, of Primitive Baptist parentage. He joined the Methodist Church, and was licensed to preach in 1836, having removed to Tennessee. He entered the Tennessee Conference in 1841. In 1847 he transferred to the Indian Mission Conference, and served for ten years in that conference, a part of the time as superintendent of the Colbert Institute, in the Chickasaw Nation. In 1857 he was transferred to the East Texas Conference, and at the division in 1867 his membership fell into the North Texas Conference, and he was eminently useful on many of the leading circuits of that conference until his superannuation in 1872. He died in 1880.

A. R. Dickson was born in Maury County, Tennessee, in 1811. He was converted and joined the church in 1830; licensed to exhort in 1832, and li-

censed to preach later in the same year. He was admitted into the Tennessee Conference also the same year, but immediately transferred to the Alabama Conference. He subsequently located and moved back to Tennessee, and was re-admitted into the Tennessee Conference in 1837. In 1843 he again located, and in 1850 was again re-admitted into the Tennessee Conference. In 1852 he located, and removed to Texas. He was re-admitted into East Texas Conference in 1858. In 1869 he superannuated, and continued in that relation until his death, which occurred at the home of his son, John N. Dickson, Esq., near Decatur, Wise County, March 29, 1880.

John Sherrill was born in Giles County, Tennessee, in 1814. He was licensed to preach in 1835, and admitted into the Tennessee Conference the same year, in which he was active for forty-two years, serving three quadrenniums on districts. In 1877 he was transferred to the North Texas Conference, in which he was active only two years, taking the superannuate relation in 1879, and died in November, 1880.

M. C. Simpson died in Kaufman County in December, 1880. He was a native of Tennessee, but he came to Texas about 1851. He was converted in Cherokee County, and soon afterwards was licensed to preach, and joined the East Texas Conference in 1853. Except for a two-year intermission, he was in the regular work up to the day of his death. He was buried at College Mound.

The Northwest Texas Conference minutes for 1880 note the death of S. D. Akin, but that is all. There is no memoir. And the Texas Conference minutes for the same year, in answer to the question, What preachers have died during the year, Answer: A. W. Smith, Wm. C. Lewis, and O. Fisher, and there

is no memoir of any of them, and yet the last two were among the oldest, in point of service, in the conference. Wm. C. Lewis had entered the conference at Bastrop in 1842, and we find him very early filling such places as Huntsville. He transferred to the East Texas Conference, and went as a delegate from that conference to the General Conference of 1850, but immediately removed back to the Texas Conference, where he was placed on a district. He was a delegate also to the General Conference of 1858. But we must content ourselves with a few scanty items picked up from the minutes.

Of the life and ministry of O. Fisher we have already made rather extensive note (see Volume I, p. 374, and Chapter III of the present Volume). Fisher returned from California to the Texas Conference; transferred to the Northwest Texas Conference and served for a time on the Georgetown district, then returned to the Texas Conference. He died at Austin on August 28, 1880.

The death list for 1881 includes J. C. A. Bridges, of the East Texas Conference; John W. Piner, J. W. P. McKenzie, and I. N. Craven, of the North Texas Conference; and R. W. Kennon, A. B. F. Kerr, F. F. Wilson, and Urban C. Spencer of the Texas Conference. Of Bridges there is no memoir.

John W. Piner was born in Oldham County, Kentucky, February 27, 1820. He was converted and joined the church in his 19th year. He was licensed to preach in 1852 and admitted to the Memphis Conference, in which he labored for seven years. In 1861 he was re-admitted into East Texas Conference. In 1862 he commanded a company in the Confederate army. In 1865 he was appointed presiding elder of the Paris district, and served four years. He died February 26, 1881.

I. N. Craven was born in North Carolina in 1806. Soon removed to Georgia. Converted in youth, licensed in 1832, and entered Florida Conference in 1847. Came to Texas and united with East Texas Conference in 1867. He later removed to Grayson County, and entered the North Texas Conference. He died August 6, 1881.

Robert W. Kennon was born January 25, 1813. Converted and joined the church in 1837. Came from Louisiana to Texas at an early age, and "was connected with one of our church schools at San Augustine." Afterwards engaged in teaching at Houston, Matagorda and Richmond. He appears in the appointments of the Texas Conference in the early 50's. He served successively on Huntsville and Galveston districts. Superannuated in 1872, but returned and filled several appointments, among them Columbia district, until his death. His last charge was Independence, where he died January 28, 1881, having been appointed to this place in 1880.

Frederick F. Wilson, born in Alabama, 1853, son of Rev. L. M. Wilson of North Alabama Conference. In 15th year converted and joined church. In July, 1879, graduated from University of Alabama. Filled out part of year on Huntsville station. Admitted Texas Conference December, 1879. In 1880 served the Washington St. station in Houston, but in July, 1881, a life of great promise was cut short.

Urban C. Spencer was born April 19, 1817, in North Carolina. His parents removed to Missouri in 1820. Entered ministry in 1836. Elected president of Point Pleasant Academy in 1850, which place he filled three years. He joined the St. Louis Conference and transferred to Texas Conference. Served Washington circuit, Anderson circuit, Waco station. Located and accepted presidency of Washington Female In-

stitute for five years. Re-admitted Texas Conference 1871. Was serving LaGrange station when he died in September, 1881, tho he had returned to his home at Hempstead, where the end came. A man of great pulpit power.

A. B. F. Kerr came to Texas during the days when it was a province of Mexico. He was converted in boyhood at a camp meeting held by Robert Alexander. In 1844 he was a student at Rutgersville College. In 1846 admitted Texas Conference. Filled Seguin, Matagorda, Goliad, Rutgersville circuit. Lung trouble developed, and unable to continue as travelling preacher, took up teaching in Fayette County. No improvement in health, and took to farm. After three years health improved and returned to ministry, but soon again had to abandon. Died at San Marcos, November 21, 1881.

Of J. W. P. McKenzie and his monumental work before the Civil War a full account has already been given (Vol. I, see Index on McKenzie, J. W. P., and McKenzie College). His school near Clarksville was never successfully re-opened after the war. In 1871 he was elected to the presidency of the new Marvin College, at Waxahachie, but he could not adjust himself to the new situation, and he resigned and returned "home," to spend the remainder of his superannuated days amid the quiet scenes of his former labors. In 1878 he received the honorary degree of D. D. from Emory College—a late acknowledgment of a work that was finished. He died at his home at old McKenzie College, June 26, 1881.

In the minutes of the Northwest Texas Conference for 1881, in answer to the question, What preachers have died during the year, the answer is, None—an unaccountable oversight, or error, for T. W. Hines, who had recently superannuated, died on

September 15, 1881. He was born in Alabama in 1836. He was licensed to preach in 1859, and admitted into Mississippi Conference in 1860. After six years he transferred to the Texas Conference. In 1867 he transferred to the Northwest Texas Conference. He served the Weatherford district three years, Corsicana district one year, and was then returned to the Weatherford district for two years—his health demanding a western climate. In 1878 he was appointed to Weatherford station, but his health failing he was placed on superannuated roll at the following conference. He was afflicted with pulmonary trouble, which caused his death.

It was during the session of the Northwest Texas Conference, in November, 1881, that Joseph P. Sneed, a superannuated member, died at his home at Port Sullivan, and a telegram was received at the conference announcing the fact; but the conference took no notice of it then, nor later. His death is entirely overlooked in the minutes of 1882, and no memoir was ever prepared. This conference appears to be getting entirely too busy with other matters to notice the dropping out of an old man who had been preaching in Texas only forty-seven years, and who had helped to establish the first permanent Methodist church in Texas, that in the McMahan settlement, in San Augustine County, in 1834. (See Vol. I, p. 116 for biography and account of first preaching.) A manuscript Life of J. P. Sneed was prepared by a contemporary, O. M. Addison, but was never published, and a great many letters bearing on his later days and death, together with the manuscript, came into the hands of the author. From these we insert here only two brief sketches. One is from a letter from Robert Crawford, relating the following incident: "During our conference at Waco in 1873 the

Joint Board of Finance had just read their report, and the conference fund was being distributed. I had occasion to step back from the front, and found old Brother Sneed weeping. I stepped up to him and tenderly inquired the cause of his grief. He told me that the board had given him nothing—he thought it very hard, as he had spent all his early life in the service of the church. It was known to the brethren that he had quite a sprinkling of wild land scattered over the state, but he had given his home property to his sons—he was travelling quite extensively, and said he could not sell enough to pay his travelling expenses, or buy his clothes.” The other is from another early contemporary of Sneed, Jesse Hord, dated after Sneed’s death, January 8, 1883, and is as follows: “Your conference seems to have forgotten, or somehow to have overlooked Brother Sneed, but as of him, so with many, many others who live, do good, bless their race, glorify God, die, and go up home to rest, their names to darkness as their body. But our God never forgets. The just shall live by faith. Brother Sneed was a good, pious, conscientious, godly man, very industrious. Whatever those hands found to do he did it with all his might, and practiced self-denial to a great extreme, especially when a fellow mortal was to be benefited by his abnegations. I loved brother Joe very much, and fondly hope to meet him in the home above. . . . This is ample compensation for all our tribulations in this life.”

J. P. Sneed, as noted, died on November 21, 1881, at the old home in Milam County, and was buried at the family burying ground near-by on the following day, J. H. Collard, Jr., holding the service.

Two other names belong to the honored dead of this period, though neither of them was a member of an annual conference. One of these was Rev. A.

B. Keen, for thirty-five years an active and useful local preacher in Dallas County and neighboring regions. He was born in Virginia in 1799. He subsequently lived in Tennessee and in Indiana. Came to Texas in 1846 and settled on Duck Creek, in Dallas County. Through his long ministry he was instrumental in organizing and building up many churches in that section. He was a sweet and popular singer, powerful in prayer, and an exhorter of great force and power. He left Dallas property, valued at the time at \$4,000, to the missionary board of our Church. Died November 30, 1880.

David Ayers died at his home in Galveston, October 25, 1881, past his eighty-eighth year. He was born in Morristown, N. J., in 1793. He joined the church in early youth, and was for many years a member of old John Street Church, New York. He came to Texas in 1832 (Vol. I, p. 54). He went to Galveston in 1847, and established a business which became one of the largest in the state. He subscribed and paid \$12,000 toward St. James Church in that city. He became deaf in his old age, but continued his habit of church-going to the end. He invented a sort of pulpit attachment, connected with his pew by wires, which enabled him in some degree to hear his pastor's sermons, and excited a good deal of interest and inquiry from other deaf people throughout the country.

In 1882 John A. Clark, Thomas J. Blackburn, and Joseph Parker, members of the Northwest Texas Conference, died. "No memoirs." Clark was a young man, born in 1853, and after preaching eight years, died in Jack County, July 4, 1882. T. J. Blackburn was born in South Carolina in 1843. He died in Palo Pinto County, Dec. 10, 1881. Parker was also a native of South Carolina, born in 1814.

Andrew Cumming, H. C. Haislip, and J. P. Armstrong, members of the North Texas Conference, died in 1882. Andrew Cumming was born in Hawkins County, Tennessee, 1817; converted and joined the church in 1833; moved with father's family to Illinois; licensed to preach in 1843, and received into Illinois Conference, and immediately transferred to Arkansas Conference by Bishop Andrew, and appointed to Upper Cherokee Mission. He was a charter member of Indian Mission Conference in 1845, in which he served for two years, then transferred to East Texas Conference, and until superannuated in 1864 he travelled continuously on leading circuits in East Texas and later North Texas. He served the frontier charges of Gainesville, Montague, and Decatur missions. He was a faithful, zealous, and efficient Methodist preacher, under whose ministry hundreds were brought to Christ. (See Vol. I, p. 178, footnote).

William C. Haislip, also a native of Tennessee, born in Marshall County, in 1833. Licensed to preach in 1854, admitted into Tennessee Conference same year. In 1858 transferred to Little Rock Conference. In 1861 joined Confederate army and remained until health failed. In 1863 transferred to Louisiana Conference, and 1871 to North Texas Conference, and stationed in Paris. Then to Jefferson station, and to Sherman station. Subsequently placed on Gainesville district. Died at Pilot Point August 22, 1882.

James P. Armstrong, native of Missouri, born 1858. Admitted North Texas Conference, and travelled Denton circuit until his death, which occurred October 22, 1882. A promising young preacher.

In 1882 the Texas Conference lost three members—B. D. Dashiell, H. B. Stocking, and Robert Alexander. Benjamin D. Dashiell was born in Maryland

in 1831. Removed with parents to Texas in 1837, and spent youth in San Augustine, Beaumont and Sabine Pass. Licensed to preach in 1852, and same year admitted Texas Conference, and stationed at Richmond. He subsequently served Brazoria, Gonzales, LaGrange, San Marcos, and Chappell Hill. In 1865-66 connected with Soule University, and then placed on Chappell Hill district, then Galveston district, and then to Brenham. He became physically afflicted, and retired for a time, but in 1880 was again placed on Chappell Hill district, and made his rounds and preached on crutches. He died on January 14, 1882.

Henry Beard Stocking was a native of Harrison County, Texas, where he was born on December 14, 1849. He was licensed to preach in 1875. Admitted Texas Conference 1880. He died April 8, 1882, after only two years connection with conference.

Of Robert Alexander, the nestor of Texas Methodism, and the outstanding leader of the Texas Conference for more than forty years, what shall we say more than our introductory notice of him already written? (Vol. I, pp. 72, 73, 101, 138.) A few of the more significant items of his long ministry may be added. He was one of the founders of Rutgersville College, and the same of Soule University, and was president of the educational convention which projected and eventuated in Southwestern University. He helped to establish the *Texas Christian Advocate*. He was president of his conference, in the absence of the bishop, three times, the last time in 1880. He was a member of the Louisville Convention of 1845, which established the M. E. Church, South, and was a delegate to every General Conference of that church from 1846 to 1878 inclusive. He served longer on districts than any preacher in

Texas, and licensed more preachers than any other. From the first organization of the Texas Missionary Society, in 1837, to the day of his death, he was its president.

Alexander was superannuated through 1872, 1873, and 1874, but in the fall of 1875 he again took an appointment, and he did so regularly thereafter until death, his last one being Chappell Hill. In September, 1875, during his period of superannuation, he suffered a terrible calamity in an unusually severe coast hurricane. His home on Adam's Island in Harris County was swept away and for a week it was believed that he was lost. He made his way to the house of his son-in-law, Mr. Lide, two miles inland. But the waters arose there until the family was forced to take refuge in the attic. The walls of the house finally gave way and the house went to pieces, the survivors taking refuge in trees, where they spent a day and a night before they were rescued.

On August 30, 1878, Robert Alexander suffered a great sorrow in the death of his wife, who was a daughter of David Ayers, and who had been his companion for forty years. On November 11, 1879, he was married again to Mrs. Patience N. Wilson of Bryan.

Dr. Alexander (he had received the honorary degree of D. D. in 1859 from Soule University) died at Chappell Hill on April 26, 1882. His funeral services were held at the Methodist church at that place, conducted by S. C. Littlepage, assisted by Dr. I. G. John and David Matthews. His remains were laid to rest in the Chappell Hill cemetery, and at the grave a brother, Dr. William Alexander, four years his senior, led in a family prayer, and Robert Alexander's favorite hymn, "When I can read my title clear," which he had sung a short time before his death, closed the services.

The above long roll of deaths for 1880-82 does not yet complete the list. According to an old chronological roll of deceased Texas preachers contained in an appendix to Thrall's History of Methodism in Texas, in which are given only the years of service, the date of death, and the burial place, the following should be included for these years: John R. White, 25 years of service; buried in Limestone County; C. N. McGuire, 11 years in the work, buried at Belton; Jackson T. Perry, years not given, buried at Gatesville; F. C. Wilkes, 25 years, buried at Lampasas; Jonathan Burford, 10, buried in Burleson County; Roswell Gillett, 21, Beeville. An examination of the minutes back through the years yields a few scraps of information about these forgotten men. John R. White was admitted to the Texas Conference in 1854, and we find him itinerating and organizing in the Bosque country in 1856. Roswell Gillett was admitted to the old Rio Grande Conference in 1860. F. C. Wilkes appears as pastor at Waco, and first president of Waco Female College, in 1857, with no indications in the minutes as to how or when or where he entered the conference. But there they are, in the long list of "deceased Texas preachers," and like the most of their brethren, their names and their work largely forgotten, and nearly all alike sleep in unmarked graves.

Come we now to the annual conference rounds for the years 1880, 1881, and 1882, including a General Conference in 1882. Since we have already disposed of the death notices for these years, the routine of other matters may be brief.

In 1880 Bishop George F. Pierce is back with us again. The order of the conferences, which has become very well established of late years, is the West Texas first. It met in 1880 on October 13, at Luling, Temple G. Woolls secretary. Samuel G. Kilgore,

Robert T. Woolsey, and three Mexican preachers, were admitted on trial. Amariah C. Biggs, W. M. Shockley, and W. J. Young came by transfer. W. G. Cook was suspended, and T. Arminderez was expelled.

The Northwest Texas Conference met at Waco on November 10, 1880, F. P. Ray secretary. Admitted on trial: James M. Lewis, Wm. A. Gilliland, Robert M. Morris, William F. Packard, James W. Montgomery, John D. Crockett, David D. Strange, George S. Wyatt, Bascom J. H. Thomas, Jefferson D. Scoggins, William H. Carr, Wm. R. Bond, Stephen J. Vaughan, and J. S. Graves. Received by transfer: F. M. Winburne, P. H. Fishburn, W. C. Vaughan, W. H. Lefevre. J. G. Warren and M. D. Fly withdrew.

The North Texas Conference was held at Dallas, opening on November 17, 1880, S. J. Hawkins secretary. Admissions: Wm. H. Stephenson, James A. Stafford, William A. Coppage, Leander L. Pickett, John W. Murphy, Ferdinand O. Miller, Francis M. Sherwood, Jacob M. Shuford, W. L. Griffith, John T. Bloodworth, William J. Bloodworth, Charles A. Emmons, Rush McDonald. Received by transfer: W. D. Mountcastle, J. F. Corbin, S. C. Riddle, H. J. Harris, G. W. Horn, A. J. Worley.

The East Texas Conference met at Marshall in 1880, E. F. Boone secretary. No one was admitted. James M. Truitt came by transfer from the Northwest Texas Conference. The bishop not arriving, R. S. Finley was elected president of the conference.

The Texas Conference met at Brenham in 1880, Robert Alexander president, H. V. Philpott secretary. John R. Dunn, Charles W. Barrier, and J. P. Childers were admitted. T. J. Thomasson and Charles R. Shapard came by transfer.

Bishops Keener and Kavanaugh divided the conferences in 1881, Keener holding the West Texas and

the Texas, and Kavanaugh presiding in the others. The West Texas met at Goliad on November 16, Temple G. Woolls secretary. The following were admitted: George Hinson, John W. Stovall, George B. Killough, George Ward, and three Mexican preachers. Transfers: J. R. Carter, from the South Georgia; Ellis Robertson, from the North Texas; F. E. Townsend, from the Little Rock; James B. Rice, from the St. Louis; Josiah B. Godbey, from the Southwest Missouri; and W. H. Seat from the Baltimore.

The Northwest Texas Conference met at Waxahachie on November 16, F. P. Ray secretary. The following were admitted: Jere Reese, W. J. Lemmons, Seth Ward, James T. Simpson, W. A. Wood, J. B. Wood, Andrew Anderson, Wm. Walker, James H. Wiseman, R. W. Welborne, John A. Gardner, Robert F. Dunn, Abram Long, Asbury P. Hightower, John B. Hawkins, J. M. Baker, B. F. Badgett. The following came by transfer: R. M. Baker, from the East Texas; J. R. Dunn and E. C. Finley from the Texas; R. McDonald, T. J. and W. J. Bloodworth, from the North Texas; G. H. Day, from the North Mississippi.

The North Texas Conference met at Greenville on November 30, 1881, Bishop Kavanaugh presiding, H. A. Bourland secretary. Admitted on trial: Flem S. Jackson, Thomas L. Miller, James O. Armstrong, Thomas W. Morton, Charles J. Sherwood, William T. Ayers, Daniel D. Duncan, Houston P. Shrader, Pleasant L. Smith, Martin T. Rogers. Received by transfer: William Hay, John R. Allen, R. R. Nelson, James S. Smith, George J. Nunn.

Jacksonville entertained the East Texas Conference in 1881, opening on December 14, Bishop Kavanaugh presiding, E. F. Boone secretary. Admitted:

Perry O. Tunnell, Michael E. Blocker, James T. Murrish, Joseph M. Smith, Drewry W. Towns, B. R. Bolton. Received by transfer: W. W. Bridwell, from North Texas; I. M. Carter, from Southwest Missouri; J. A. Stafford, from North Texas.

The Texas Conference met at Houston on November 23, 1881, Bishop Keener presiding, H. V. Philpott secretary. Wm. H. Brooks, Samuel N. Barker were admitted on trial. Horace M. DuBose came by transfer from the Mississippi Conference; W. E. Weaver from the Northwest Texas; E. C. Finley from the East Texas.

The General Conference of 1882 met in Nashville. The following delegates had been elected from the Texas conferences:

East Texas—Clerical: S. W. Turner, John Adams; Lay: T. R. Bonner, W. W. Davis.

North Texas—Clerical: John H. McLean, M. H. Neely, J. M. Binkley, W. H. Hughes; Lay: Asa Holt, W. A. Allen, W. A. Kendall, Young Burgher.

Northwest Texas—Clerical: J. D. Shaw, Wm. Price, Horace Bishop, C. E. Brown, Andrew Davis; Lay: B. A. Philpott, J. R. Henry, W. W. Treadwell, D. H. Snyder, J. T. Yeargen.

Texas Conference—Clerical: E. S. Smith, H. V. Philpott; Lay: T. J. Swearingen, B. D. Orgain.

West Texas Conference—Clerical: A. H. Sutherland, W. J. Joyce; Lay: W. G. L. Fly, M. N. Shive.

Thomas O. Summers, the secretary of the General Conference, died at his home in Nashville on May 6th, a few days after the Conference opened. He was Dean of the Theological Faculty and Professor of Systematic Theology in Vanderbilt University. He was a member of the Alabama Conference. Readers of our first volume of History will remember his

work in Texas, in Galveston and Houston, prior to 1844. His funeral was held at the Vanderbilt chapel on Sunday, May 7, 3:30 p. m., and he was buried on the campus.

Bishops Doggett and Wightman had died, the former on October 27, 1880, and the latter on February 15, 1882. Bishop Paine retired, after nearly 65 years in the travelling ministry, 36 of these as a bishop. Five bishops were elected at this conference, namely: Alpheus W. Wilson, Linus Parker, A. G. Haygood, J. C. Granbery, and R. K. Hargrove.

A Board of Church Extension was provided for, and David Morton elected its first General Secretary. J. B. McFerrin was elected Book Agent, Robert A. Young Secretary of the Board of Missions, W. G. E. Cunningham Sunday School Editor, O. P. Fitzgerald Editor of the *Christian Advocate*, W. P. Harrison Book Editor.

Certain territory, including Marlin, Calvert, and other points, was transferred from the Northwest Texas to the Texas Conference, and authority granted for the Texas and East Texas Conferences to unite during the quadrennium, with the proviso that if the union was effected, the territory transferred from the Northwest Texas should be returned to that conference. The union of these conferences, however, did not occur until several years later.

The Committee on Episcopacy at this General Conference recommended that bishops should distribute their residences "so that every great section of our work may have a bishop residing in some one of the conferences embraced in said section." Of a great number of memorials which went up on this subject, most of them originated in Texas.

The West Texas Conference was held at Seguin in 1882, opening on October 18, Bishop Parker pre-

siding, Homer S. Thrall secretary. Two Mexican preachers were admitted on trial. Received by transfer: Walter T. Burke, Wm. M. Adams, Peter P. Norwood, G. W. Cottingham, Peter C. Bryce, Joseph M. Stevenson, W. C. Blair; R. H. Waldron—the last from the Methodist Protestant Church. The districts and their elders were as follows: San Antonio, Homer S. Thrall; San Saba, J. M. Stevenson; San Marcos, W. J. Joyce; Texana, J. T. Gillett; Corpus Christi, Wm. Monk; San Antonio Mexican, A. H. Sutherland; San Diego Mexican, James Tafolla.

The Northwest Texas Conference met at Cleburne on November 1, Bishop Parker presiding, F. P. Ray secretary. Admitted on trial: John M. Barcus, William L. Harris, Jr., Henry Jones, A. C. Taylor, Robert A. Durham, Emerson C. Austin. Received by transfer: F. A. Mood, J. S. Tunnell, C. S. McCarver, John W. Dickenson, A. A. Allison, J. H. Collard, James Campbell, Daniel Morgan, W. W. Henderson, W. L. Andrews, S. J. Franks, D. P. Haggard, R. T. McBride, Samuel Morriss.

In the appointments we have: Waco district, Joseph B. Allison, presiding elder; Georgetown, George W. Graves; Waxahachie, A. Davis; Fort Worth, W. R. D. Stockton; Weatherford, C. H. Ellis; Eastland, J. K. Lane; Stephenville, S. S. Scott; Brownwood, A. K. Miller; Belle Plains, J. T. L. Annis. The western appointments in the Belle Plains district are: Colorado and Big Springs, B. J. H. Thomas; Sweetwater, R. F. Dunn; Abilene, J. D. Scoggins; Albany mission, L. H. Trimble; Anson mission, to be supplied.

The North Texas Conference met at Gainesville on November 15, Bishop Parker presiding, H. A. Bourland secretary. Admitted on trial: Francis V. Evans, Walker K. Piner, Perry M. Cozby, Columbus C. Williams, Samuel A. Ashburn, Hamil C. Rogers.

Joseph B. Minnis, Oliver S. Thomas, Isaac W. Clark. Received by transfer: J. B. Landreth, R. T. McBride, H. S. P. Ashby, W. J. Bloodworth, J. T. Bludworth, W. L. Clifton, J. A. Stafford, D. Q. Travis, J. W. Atkinson. The districts and their elders: Jefferson, R. Lane; Paris, T. R. Pierce; Sherman, J. M. Binkley; Gainesville, W. F. Easterling; Montague, M. C. Blackburn; Dallas, R. M. Powers; Terrell, J. S. Smith; Sulphur Springs, M. H. Neely.

The East Texas Conference met at Henderson on November 29, Bishop Parker presiding, E. F. Boone secretary. Admissions: Wm. R. McDow, John O. Allen, Joseph F. Archer, James M. McCarty, John C. Calhoun. No one came by transfer. The districts: Marshall, John Adams; Palestine, R. S. Finley; San Augustine, J. W. Johnson; Beaumont, R. W. Thompson.

The Texas Conference met at Bryan on December 13, Bishop Parker presiding, H. V. Philpott secretary. Admitted on trial: E. G. Hocut, Gideon Powledge, Thomas B. Graves, Silas F. Hill, C. M. Keith, J. M. Lawson, Robert T. Woolsey. Received by transfer: Samuel Weaver, Seth Ward, Henry Jones, Hiram M. Glass, James Peeler, P. P. Norwood, I. Z. T. Morris, E. D. Pitts, Bat B. Sims, H. M. Sears, H. D. Linebaugh. The districts: Galveston, Thomas W. Rogers; Austin, C. H. Brooks; Chappell Hill, I. Z. T. Morris; Huntsville, H. V. Philpott; Calvert, F. L. Allen.

CHAPTER XII

THE YEARS 1883-1884

OF course, as the work spreads into new country, following the settlers in the West, new schools or colleges will spring up; for it has been so from the beginning—in the nation at large from Cokesbury College on down, and in Texas from Ruttersville on. It seems to have been inevitable that Methodists taking a new country have sought to fortify their work there by building a college. The disaster which has trailed many of these new colleges never seemed to deter others from building, and building early.

As early as 1878 out in Taylor County, three years before the Texas and Pacific railroad built through that country, the surveyor's chain laid off a plot of ground on which to build a Methodist college. Here is the account of it, from an unsigned report in the *Advocate* in September, 1878: "Our fourth quarterly meeting for Taylor mission was held at Buffalo Gap, a pretty good-sized one year old town. Brother L. F. Collins, preacher in charge, and J. G. Warren, presiding elder, were present in the spirit of the Master. The meeting was largely attended. The Lord was with us; four bright conversions and seven accessions. The church was revived. On Sunday night Brother Warren startled some of us by announcing to the citizens of the Gap that he wanted three plots

of ground for church, parsonage, and district college; but the liberality of the frontier was equal to the emergency. Before the presiding elder left the place the surveyor's chain was marking the boundaries of a church lot, 100 feet front, in a beautiful grove; also ten acres for a district college."

The Taylor mission was in the Breckenridge district, and was the extreme frontier mission, and Buffalo Gap was virtually the last point westward in that direction. As noted, there was no railroad, no Abilene; and none of the modern western towns. The college at Buffalo Gap did not materialize, but the idea of a district college did not die. In 1880 the Bell Plains district came into existence, named for the principal town and county seat of Callahan County. It supplanted the Breckenridge district, inherited a large part of its territory, and evidently fell heir to the district college idea. In the summer of 1881 Bell Plains College was founded as a district school. The account of its origin we clip from the *Advocate*, issue of August 2, 1884: "Bell Plains College, founded in the summer of 1881, and under the superintendency of F. W. Chatfield, A. M., entered upon its first session in June (?) of the same year with 22 pupils. In the spring of the following year it was duly chartered and fully empowered to confer degrees and grant diplomas and certificates, medals, etc. Numbered at close of first year 85 pupils. At close of second 122, and during this year just closed 115. It has property of stone buildings and town lots valued at \$8,000. The trustees have contracted to erect an additional ten thousand dollar building."

That structure went up—a 3-story stone building, lifting itself on the western frontier, certainly a college in a strange setting. The traveller today may come upon the deserted village of the beautiful name,

and view the stark, broken-down walls of old Bell Plains College. It might have stood there a thousand years ago, for all the trace or memory of it which one can find among the present inhabitants of that country.

From C. F. Annis, now a resident of the state of Colorado, but a former student at Bell Plains College, and a son of a former presiding elder and pastor at Bell Plains, we have, in a personal communication, some valuable information concerning the school and the country. First, he gives us the correct name of the town and the college — Belle Plaine — and says that it was “the most persistently misspelled name in the world.” It must have been so, as none of the church minutes or papers ever hit upon the “Belle Plaine” form, but vary among Bell Plains, Belle Plains, or Bell Plaine. But so much for that. Says Mr. Annis:

The site is near the center of Callahan County, about six miles nearly due south of Baird. Formerly, frontiersmen rode fifty miles from the northwest to Belle Plaine to “enquire f’ the mail.” The nearest other postoffices at that period were at Comanche and Ft. Griffin. In the early eighties, it was understood that the lumber for the later buildings had been brought from Ft. Worth, but for the earlier structures it had all come from Houston.

The little school that was started with so much promise met its fate from the concurrence of two calamities, neither of which could be foretold with any degree of certainty; nor could they have been prevented without very large outlays of money in the one case, or by any human agency whatsoever in the other. In 1881 the engineers for the T. & P. Railway, seeking an easy way to bring the line to the plateau, chose a gulch some miles to the northward, leaving the town to perish, as dozens of other towns have done in the opening of the West. In the winter of 1884-85, cattle and sheep, the principal and almost the only sources of rev-

enue in the entire region, died by the thousands, bringing panic and uncertainty to many families and actual distress to others.

These two misfortunes were followed by a third: 1886 and 1887 were as dry as the worst years ever known in that normally dry region. So hereby hangs a tale, short and tragic. The bottom fell out, mortgages were foreclosed, and the end came quietly.

FACULTIES AT BELLE PLAINE COLLEGE

1882	Frank W. Chatfield	President of Faculty
	Wm. H. Parvin	Secretary of Board
	Mrs. Chatfield	Dept. of Music
	Miss Ada Carlton	Head of Grammar School
1883	Same as above	
1884	John W. McIlhenny	President of Faculty
	Robert B. Hearn	Secretary of Board
	Miss Mary Bourland	Head Assistant Teacher
	Ethelmore V. Cox	Member of the Faculty
	Miss Ophelia Bills	Dept. of Music
	Mrs. L. W. Bellamy	Charge of Dormitories
1885	C. M. Verdel	President of Faculty
	John W. Hall	Head Assistant Teacher
	Joseph E. Hall	Charge of Dormitories
	Miss Katie Matz	Dept. of Music
1886	New building was occupied, the grammar school discontinued	
	C. M. Verdel	President of Faculty
	Miss Pope Collier	Department of Music
	Mrs. Phillips	Instructor and Matron
	Mrs. Annis	Charge of Dormitories
1887	I. M. Onins	President of Faculty
	Jonathan H. Yonley	Professor of Science
	Robert S. Goss	Professor of English
	G. A. Walters	Member of Faculty
	Mrs. Onins	Department of Music

PRESIDING ELDERS

1881	A. K. Miller
1882	J. T. L. Annis
1886	J. Fred Cox
1887	John A. Wallace

PASTORS

1883	Andrew Anderson
1884	B. J. H. Thomas
1885	R. F. Dunn
1886	J. T. L. Annis

A bit of local history—and yet more than local in its reach—touching the development of this part of West Texas should be preserved. This grows out of the life of Sam E. Friend, a pioneer of Taylor County, and a Methodist patriarch whose long life of eighty-one years came to an end only this year (March 1, 1935). Friend, a native of Smith County, Texas,

moved with his family and a brother to Taylor County and settled down on the headwaters of Jim Ned Creek in 1877. "Not long after getting settled," he writes, "a man with saddlebags under him rode up to the gate and hallooeed, and in the then customary way was told to get down and come in, and soon we were getting acquainted with L. F. Collins, preacher in charge of Belle Plains mission, and that acquaintance ripened into many years of intimate friendship. A coincidence here. J. J. Warren, the presiding elder, and Collins were both orphan boys, and both were reared by professional horse-racers, so they were both adapted to cope with the ruffians of the frontier. Warren served two years as presiding elder, and was then appointed to the Buffalo Gap circuit, but he became disgruntled over it and soon surrendered his credentials and went back to Tarrant County and organized a little bunch of his own and preached to them a few years and died. Collins served faithfully for a good number of years and superannuated and lived to a ripe old age and died out near Colorado City. . . . In February of '78 enough settlers had come in to call for a school house, so we turned out and built what is called a picket school house. In April of that year we organized the first church ever organized in Taylor County, with fifteen members. . . . A. K. Miller became presiding elder after Warren, and it was called Bell Plains district. He served three years, then came J. T. L. Annis for a quadrennium."

This church was called the Jim Ned Church. It carried on in the school house for three years, then it was proposed to build a church. Brother Friend tells us of the struggles and anxieties he passed through until one day while out riding for stock, "I just stopped my horse," he says, "and got down and kneeled down by a big oak tree. I don't know what I

said, but I told the Lord it was a desperate situation and we had come to the end of our strength, and I was putting it up to him to open the way, and I furthermore promised him that if he would help me build a church as soon as it was done I would organize a Sunday school and prayer meeting and keep it up as long as anyone would come. I had no idea of a suitable place for it, but within twelve months from that time we had a church built within ten steps of where I was kneeling. . . . I organized a Sunday school and prayer meeting, and they never stopped as long as I lived there. Finally there was a tabernacle built right by the old tree where I was kneeling, and it has witnessed many happy conversions."

Brother Friend established some sort of record as an attendant at quarterly conferences. He attended every session of his quarterly conference for thirty-five years, running up a total of 140 sessions without a break. The church which he was chiefly instrumental in founding on the Jim Ned — which now is called Rogers, and one mile south of the old church — not only saw hundreds of conversions at its altars, but seventeen young men went out from old Jim Ned Church into the Methodist ministry.

The record on the districts and their elders, referred to in Brother Friend's recollections, is as follows: A. K. Miller served one year on the Breckenridge district (1879-80), and when that district was supplanted by the Bell Plains district (in 1880), Miller served two years on the latter. Then came J. T. L. Annis, who served one year on the Bell Plains district (1882-83), and in the fall of 1883 the Abilene district supplanted the Bell Plains, and Annis was continued on the latter. Thus the pivot of this fast growing western country shifted within a few years from Breckenridge to Bell Plains and then to Abi-

lene, where it became permanent. As the country developed other districts were set off, but all through the years since 1883 Abilene has retained its position as the head of a district.

Annis called his bailiwick the "Outside Row," and published some sketches under that head. Peter W. Gravis used the same term, first of the Stephenville country, and later of the Panhandle. But the outside row had moved farther west in '83 and '84, and Annis undoubtedly had the honor of taking care of it. Some of his notes covering this field are as follows: Under date of February 17, 1883 (while it was still the Bell Plains district), he says: "Just home from Colorado City, where I held first quarterly conference for the year for Colorado and Big Springs. These two appointments constitute the entire charge, and there is nothing else in the country. Brother Thomas is pastor. Colorado City is new, not yet two years old, but it boasts of from 2 (thousand) to 4,000 people, mostly stockmen. There is but one church in the place, and that belongs to the Baptists, who let us use it 3 Sundays in the month, two of these at 3 p. m. I was informed that they have in Colorado 14 saloons."

Under date of April 28, 1883, he says: "Visited Anson last Saturday and Sunday for holding quarterly meeting. This is a new field, never occupied until this year. It is supplied by Rev. J. C. Strickland. We failed to organize a conference on account of measles. Brother Strickland has found about 30 members in this territory. Excepting the Abilene appointment, \$350 is the highest salary paid by both people and board. Have one man, wife, and five children. The board gave him \$50, and the people promised \$225. All preachers except one are engaged in something else to help support their families. One is cutting and hauling cord wood with a poor pair of ponies."

These last observations take a good deal of the romance out of the good old pioneering days in the West, but so it must be written. We usually learn that when it gets down to "brass tacks," or to the question of meat and bread the romance of pioneering for the church in any country is mostly imaginary.

Other notes from Annis early in 1884 (now on the Abilene district), are as follows: "Gaskell has a new station at Abilene. New town, new people, new church. In fact, everything is new in this booming West. Abilene is a western wonder. Membership now about 85; about 25 joined since conference. They have agreed to pay pastor \$700." This note was dated in January. In April he writes: "Dr. Gaskell has died at Abilene, and Anderson from Baird and Bell Plains has been put there." Baird and Bell Plains have been joined as one work, with Baird (on the railroad) as head of the circuit. "We must have a church and parsonage at Baird," the elder says.

During 1884 the elder records the fact that a new brick church had been built at Colorado City, "with stained windows and a fine steeple," at a cost of \$5,000. Incidentally, this church was named "Centenary Chapel," due to the fact that it was erected during the centenary year of American Methodism. This church, after remodeling and modernization, still houses the congregation in Colorado.

Other notes from the West and other sections may be picked up from numerous reports in the *Advocate*. Says J. Fred Cox, who was out itinerating trying to save Marvin College again, this dated in September, 1883: "Sweewater is a town of 500 inhabitants. Considerable business done here. I found Brother Dunn hard at work here trying to build a church. I introduced the claims of Marvin College. Dr. Harrington has organized a Methodist Sunday

school. I met B. J. H. Thomas, pastor at Colorado and Big Springs, and Bishop Parker on the train. Bishop Parker was to preach at Colorado that night."

From the Montague district M. C. Blackburn writes in April, 1884: "They are struggling hard to build a church at Bowie, a railroad town on the new Fort Worth and Denver now building. Henrietta's new stone church is now ready for dedication. The brethren at Wichita Falls hope to be able to build this fall."

Says Rev. J. M. Baker, in a personal statement to the author: "I was licensed to preach in 1881; joined the conference November 12, 1881. I was sent to Caddo Peaks mission, Callahan County. The work embraced a part of Callahan, Coleman, and Brown counties. The missionary appropriation was \$120. The charge paid \$75. Not a church building or school house on the work. Preached under brush arbors, in private houses, and cow camps. It was in the Belle Plains district. Brother A. K. Miller was presiding elder. I think a Brother Warren was on the district just before Brother Miller. Belle Plains College was in operation then. The people lived in log cabins, and many of them on dirt floors. Travelled the work on a span of mules, wife riding one and I the other. I was there when they voted and moved the county seat from Belle Plains to Baird. I preached at Cottonwood, Cross Plains, Windham's on Pecan Bayou, Fry's on Jim Ned, and Gilliland's Ranch at Sister Gilliland's on Pecan Bayou. My next charge (1883-1884) was Graham mission; then to Seymour, and back again to Graham mission. I was there in 1886, the dry year. It was the driest year I have ever seen. No rain, no grass, no meetings held. Cows died, trees died. People left their homes and looked for work elsewhere."

W. A. Gilliland, another survivor of the period of the 80's, writes: "I joined the annual conference (Northwest Texas) in November, 1880, and was assigned to the West Fork mission, in the northwest part of Jack County. That was in the Weatherford district, William Price presiding elder. The West Fork of the Trinity River was then the dividing line between the Northwest and the North Texas conferences. At the end of about five and a half months the presiding elder moved me to the Jacksboro circuit because the preacher, J. G. Safford, gave up his work on account of bad health. At that time the Methodist church did not own a church building in that part of the country south and west of the West Fork. Most of the preaching throughout the conference was done in school houses. When I went to the Coleman circuit in 1883 there was only one church building of any kind in the county. That was a Northern Presbyterian church in Coleman town. However, the Southern Presbyterians built in the spring of 1884. We used the Northern Presbyterian church. The only property we owned when I went to that circuit was a four acre tract of land in the extreme eastern edge of Coleman. There was a small two room house on the land called the parsonage. About two months after I was assigned to that work this preacher and his bride went to keep house in that parsonage. . . . It was during the pastorate of Rev. C. V. Oswalt that the first Methodist church in Coleman was built. I think that was in 1889, or 1890. . . . During the twenty-eight years before I was superannuated I received very small salaries. My first year I received \$124.50; my second year, \$149; my third year, \$175. I never received as much as \$500 a year until my fifteenth year, and that year my pay was a little over \$600. The most I ever received in one year was \$720."

The years 1883-84, and in fact all through the middle 80's, were years of great revival meetings in almost every section of Texas. The columns of the *Advocate* were full of reports giving unusual numbers of conversions and accessions to the Church. A few examples of these: W. L. Harris, at Killeen, reports 77 conversions and 46 accessions; J. M. Smith, at Sexton, 49 accessions; C. J. Sherwood, at Black Jack, 77 conversions and 62 accessions; W. L. Griffith, Kingston, 80 accessions; J. H. Trimble, Crawford, 86 accessions; F. A. Miller, Bowie, 70 conversions and 80 accessions; Wm. Hay, Sulphur Springs, 141 conversions and 114 accessions. George S. Wyatt writes from Arlington: "My protracted meeting commenced at Wyatt's Chapel Aug. 4, and closed Aug. 13. Results: 27 conversions and 27 accessions. The church was revived. Two daughters of a gentleman joined the church, which displeased the father, who said the Methodists were turning the world upside down. That is what we are trying to do. It is wrong end up." All of these reports were in 1883.

In 1884 the issue of the *Advocate* for August 16 contained reports of 713 conversions and 619 accessions; August 23, 629 conversions, 672 accessions; August 30, 1,283 conversions, 851 accessions; September 6, about 1,000 accessions; September 20, 1,114 accessions. J. Fred Cox writes from Ennis of a meeting just closed there in which there were 406 conversions and reclamations.

The reports for these years, as shown in the minutes of the annual conferences, give a total for all conferences of 10,943 received on profession of faith in 1883; of 8,986 received in 1884. Comparing such gains with those of today, the Church in Texas, say, gained on professions of faith—which was wholly new material—11% of its then total membership; the Church in Texas in 1933, fifty years later, gained

on profession of faith but 4% of its total membership.

Perhaps the high point of revival interest was reached in a meeting held by Sam Jones in Waco in the fall of 1884. Services were held at 6 and 10 a. m., and at 7:30 p. m. A report to the *Advocate* says: "There are from 300 to 600 persons attending the 6 a. m. prayer meeting, 25 mourners this morning. The town is ablaze with religious fervor; 109 penitents last night." Jones was sick a part of the time, but other preachers coming in carried on the meeting. "We doubt if anyone present at any time anywhere ever witnessed such manifestations of divine power," says the report. "It is the talk of the town, from bootblack to society lady."

Now, finally, let the reader contemplate this as a sample of certain discussions which were going on as late as 1884: "St. James says, 'If any be merry, let him sing songs.' How singular he did not think of the organ, where one could play and the rest sit or stand around and listen without wearing out their lungs. The instrument, like the parrot, speaks a borrowed language. It cannot worship God nor sing his praises, but only distracts the minds of those who would worship so that they cannot hear one word of our beautiful hymns if sung. If our people were as familiar with their Bibles as they should be they would soon discover that they have no authority from the Word of God to play an organ in church, no more than they have to dance there."

Bishop Linus Parker held all the Texas conferences in 1883, beginning with the West Texas, which was held at San Marcos, beginning on October 17, H. S. Thrall secretary. The following were admitted on trial: Sterling Fisher, Sumpter Brown, Arthur E. Rector, Calvin H. Maloy, James Hammond, A. F. M. Seat, John W. Stovall, and nine Mexican preachers.

J. F. Corbin, F. S. Jackson, and Wiley V. Jones were received by transfer. There had been no deaths during the year.

The Board of Education takes note of a new school in the conference—the San Saba College. The school property was valued at \$6,000, unincumbered except for a small debt of \$500. Enrollment of students had reached 118.

The Northwest Texas Conference met at Georgetown on October 31, F. P. Ray secretary. The following were admitted on trial: Charles S. Field, Joseph T. Bloodworth, John W. Sansom, Leonidas Lantz, Alston B. Trimble, Albert C. Smith, Isaac L. Mills, Jesse T. Ellis, Alfred C. Benson, Andrew T. Culbertson. G. M. Edwards, B. F. Pearson, J. J. Harris, L. G. Rogers and N. A. Keen came by transfer. James Hiner, James S. Lane and Joseph B. Allison had died during the year.

In the case of the death of a preacher in another conference a few years back this writer found a model obituary, and wished that he could print it entire as an example of excellence and completeness. In the case of the memoir of Brother Hiner the wish is that it also might be reproduced, but as an example of another sort. We give only the opening paragraph of the memoir, which lacks nothing in length: "We regret exceedingly that we are not able to give the facts and particulars relative to the life, labors and death of our worthy brother. From the best information we can get, we can say that he was first known among us in 1854, at which time he was a local preacher at Corsicana. He moved from Corsicana to Johnson County, where he proved himself a faithful minister of Christ. Several years ago he was received into this conference, and from that time he was a faithful itinerant preacher."

Concerning James S. Lane we have more information. He was a native of Georgia, where he was born in 1818. In his nineteenth year he entered the Georgia Conference; soon transferred to Alabama, and served twenty years in the Alabama Conference. He moved to Texas in 1865, but in 1866 was chosen president of Pierce and Paine College in Louisiana. In 1870 he became a member of the Northwest Texas Conference, serving Owensville circuit, Owensville High School, Georgetown circuit, Salado, Gatesville, and Round Rock. While on the Georgetown circuit he exerted himself to stir up the citizens on the location of the new central university, and he canvassed the county and raised a large share of the subsidy which brought Southwestern to Georgetown. His last appointment was Granbury, but he was not able to enter upon his work, death overtaking him on December 8, 1882. He was a useful man, a good revivalist and a good pastor.

Joseph B. Allison was born in Smith County, Tennessee, in 1828. He was converted in his fourteenth year. In his sixteenth year he joined the American army, and was in the War with Mexico, losing an eye at the siege of Vera Cruz. He was licensed to preach in 1854, and in 1856 entered the Tennessee Conference, where he served continuously, excepting two years as a captain in the Confederate army, until 1879, being on several districts during that time. Coming to the Northwest Texas Conference in 1879, he was appointed to Waxahachie one year, Weatherford two years, and in 1882 was placed on the Waco district. In the midst of his first year, on May 20, 1883, he preached from the words: "Here we have no continuing city, but we seek one to come." That night he was taken ill, and on May 25 breathed his last. He left a wife and one son, Rev. A. A. Allison.

We have not before noticed the existence of Granbury College, which began as a district high school at Granbury, Hood County, in 1873. In the ten years it had grown to occupy a three-story stone building, and had an enrollment of 313 pupils (1883-84). The school, like most of the "colleges" of that day and earlier time, had all the grades or departments of a common school, from the primary up. Rates were very low, compared with those of our own times. Board (including room), \$10 to \$12 a month; "washing," \$1 a month. The following had been called to the head of the school: Rev. W. P. Wilson, 1873-75; Rev. J. J. Shirley, 1875-80; Prof. D. S. Switzer, 1880.

The North Texas Conference met at McKinney on November 14, 1883, H. A. Bourland secretary. Admitted on trial: Samuel L. Ball, Henry P. Everett, Charles Coppedge, J. K. P. Dixon, John E. Vinson, W. J. Jackson, John F. G. Finley, B. B. Sullivan, Harvey K. Agee, Perry R. Eaglebarger. Received by transfer: A. F. Hendrix, W. G. Wilson, J. C. Smith, P. L. Smith, G. W. Hefley, M. D. Reynolds, J. W. Adkisson, William Crowson, W. M. Shelton. The following preachers had died: L. B. Ellis, R. G. Sewell, W. E. Bates. The conference journal contains not a line of memorial to any of them—an unaccountable omission.

The North Texas Conference, in addition to its joint interest in Southwestern University, held interests in the Dallas Female College and the North Texas Female College, at Sherman, the latter under conference control since the later 70's. Rev. E. D. Pitts, formerly of Chappell Hill Female College, had been called to the presidency. Concerning the Dallas School, the conference of 1883 resolved to raise \$10,000 "to redeem the school for the conference," provided the quarterly conference of the Lamar Street Church in Dallas "agrees to turn the college

over to us." The school was reported as enjoying increased prosperity.

From another conference report we learn that the subscription list of the *Texas Christian Advocate* had reached 10,000 for the whole state, a high mark thus far in the history of that publication.

The East Texas Conference was held at Tyler, beginning December 3, E. F. Boone secretary. Admitted on trial: W. W. McAnally, L. A. Burk, John Helpenstell, T. S. Armstrong, G. R. Hughes, J. T. Browning. Joel T. Davies, H. P. Everett, and L. C. Ellis came by transfer. F. M. Stovall and J. R. D. Taylor had died.

F. M. Stovall was born in Tennessee in 1820. The family came to Texas in 1835 and settled in San Augustine County. He was converted in 1838 under the ministry of Littleton Fowler, and joined the church at the home of Col. S. D. McMahan, "that being the only society in all that country." He was licensed to exhort in 1842; licensed to preach in 1843, and joined the Texas Conference which embraced practically all of Texas, the same year. After serving two years as junior preacher, he attended McKenzie Institute two years. With the exception of two years in the local ranks, Brother Stovall maintained his conference relation until death. He was acceptable and efficient in every charge to which he was appointed, and as a preacher was above the ordinary.

J. R. D. Taylor was born in Panola County, Texas, in 1851. He was converted and licensed to preach in Denton County; joined the East Texas Conference in 1875. He served various charges for seven years, but took the superannuate relation in 1882.

The most prominent and successful school which had arisen in the East Texas Conference since the Civil War was the Alexander Institute, opened as a private school at Kilgore in 1873 by Rev. Isaac Alex-

ander, an A. B. and A. M. graduate of Emory and Henry College, who came to Texas from Virginia in 1854, and was admitted on trial into the East Texas Conference in 1855. The Alexander school prospered, and in 1883 the East Texas Conference took steps to procure a charter for it, and to raise \$5,000 to enlarge its capacity and facilities. As Alexander Collegiate Institute, it was later moved to Jacksonville, where its name was subsequently changed to Lon Morris College.

The Texas Conference met at Flatonia on December 12, H. V. Philpott secretary. Oscar A. Dukes, Columbus A. Evans, and John E. Green were admitted on trial. J. A. Savage, E. B. Chappell, J. B. Sears, W. J. Young, E. W. Tarrant, W. W. Graham, J. J. Canafax, John B. Adair came by transfer. W. A. Linsey was "deposed from the ministry and expelled from the membership" of the Church. Charles P. Lane had died. No memoir.

The report of the Board of Education notes that the old Andrew Female College, at Huntsville, has fallen on evil days. The building was vacant and no school was in operation. Chappell Hill College still goes on, and also Soule College, supposedly occupying the old Soule University building. A Fairfield College is noted, not belonging to the Conference, but it is recommended to the patronage of our people.

The year 1884 was Centennial Year for all American Methodism, commemorating the organization of the Church in America at Baltimore in 1784. In Texas the Centennial feature was noted in conference resolutions, but no special celebration was held. Representatives were appointed at the conferences, some of whom attended a celebration held in Baltimore in December, 1884. Most of the conferences, at their sessions in 1883, launched movements for spe-

cial financial offerings to be raised during the Centennial Year.

The only tangible memorial of the Centennial Year seems to have been the founding of Centenary College at Lampasas by R. H. H. Burnett, the pastor at that place. Dr. McIlhaney was the first president. The school flourished several years. A catalogue of the years 1888-89 shows the following faculty: M. D. Reynolds, president; George W. Bruce, C. D. Rice, E. I. Hall, W. H. Matthews, and Miss Lillie Tatum. About 180 students were enrolled.

Bishop McTyeire presided in Texas in 1884, the West Texas Conference again coming first, meeting at San Antonio on October 29, H. S. Thrall secretary. Received on trial: Thera C. Depew, Frank J. Perrin, Charles J. Oxley, James A. King, Wm. E. Rector, Benjamin H. Passimore, and twelve Mexican preachers. Received by transfer: S. G. Shaw and M. J. F. Beasley, from the White River Conference; M. D. Reynolds, from the North Texas; J. D. Scoggins, from the Northwest Texas; R. W. McDonald, from the South Georgia.

Thomas S. Garrett was the subject of a memoir. He was born in Jackson County, Texas, in 1853, and died on September 9, 1884. He was licensed to preach in 1874, and admitted to the West Texas Conference in 1876. He served Beeville, Thompsonville, Mountain City, and Lockhart, at which last place he died. His ministry was counted a success, though short, and he was universally loved by his brethren.

The Northwest Texas Conference gathered at Waco on November 6, F. P. Ray secretary. Admitted on trial: Richard A. Hall, Milton L. Moody, Henry F. Pittman, Charles V. Oswalt, M. L. Hallenbeck, John R. Henson, Jackson S. Perry. Received by transfer: J. M. Bond, T. B. Norwood, E. M. Sweet, Jacob F. Carl, S. J. Catlin, B. A. Thomasson, W. E.

Caperton, William Walker, Wiley V. Jones, W. G. Connor, J. W. Walkup. (The minutes are not at all uniform on giving the origin of transfers, and we are following the minutes). Two preachers had died during the year—A. D. Gaskill and W. C. Brodie.

A. D. Gaskill was born in Humphries County, Tennessee, in 1804, and died at Abilene, Texas, January 14, 1884, eighty years of age — certainly a remarkable appointment, putting a man of that age on a fast growing frontier appointment. He was licensed to preach at the age of twenty, but entered the mercantile business. The business failed, and he took up the study of medicine and practiced that profession for several years. He came to East Texas in 1867, and soon entered the itinerancy. There is no account in his memoir of his appointments or transfer. He is described as an intellectual giant and a great revival preacher.

Wm. C. Brodie was born in Arkansas in 1855. He was licensed to preach in 1875, and joined the Arkansas Conference, but the same year was transferred to the Northwest Texas. He was appointed to Corsicana circuit, but soon located and taught school. He was re-admitted in 1879, and appointed to Fort Griffin mission, then to Coleman, Comanche, Lampasas, and Burnet in turn, closing his career at Burnet in July, 1883. He was a faithful pathfinder on our western frontier.

During the session of the conference at Waco in 1884, Dr. F. A. Mood, president and founder of Southwestern University, in poor health and much feebleness, delivered the educational address on Friday night, and went from the church to his room and to his bed, to rise no more. He died on November 12th. Memorial services were held the following day at the Methodist church in Waco, and his remains were conveyed to Georgetown and buried on the 14th,

Dr. J. H. McLean delivering the funeral sermon. A full account of Dr. Mood's life has been given in a former chapter. We will take this occasion to note some further history of Southwestern University up to this period.

We have seen that the institution opened in October, 1873, with three professors, including Dr. Mood, and 33 students. The first graduates to receive the A. B. degree were James Campbell, B. D. Dashiell, Alfred S. John, and Geo. H. Stovall, at the commencement of 1876. In 1874 P. C. Bryce and W. W. Lewis were added to the faculty, the latter taking the place of Professor Creitzberg, who had resigned. In 1875 S. G. Sanders was added, and he remained until his death in 1892. In 1879 C. C. Cody came to the chair of mathematics. He served the school in more ways and for a longer period than any man ever connected with it. In 1878 the basement of the Presbyterian church was secured as a recitation room, and young ladies were admitted. In 1879 a suitable building was erected for this department. At the session of the Northwest Texas Conference at Georgetown in 1883 a fund of \$35,000 was subscribed for a woman's building, which was called the Ladies' Annex. Of this sum the Snyder brothers, western cattlemen, living at Georgetown and Round Rock, gave \$21,000.

In June, 1885, Rev. J. W. Heidt, D. D., was elected regent to succeed Dr. Mood. The faculty had grown to include eight or nine members, including J. H. McLean, R. S. Hyer, R. F. Young, S. J. Jones, Milton Ragsdale, and S. E. Burkhead, in addition to Professors Sanders and Cody.

The North Texas Conference met at Sulphur Springs on November 12, 1884, E. C. De Jernett secretary. The following were admitted on trial: Elijah G. Roberts, Robert M. Shelton, Julian Woodson, Wm.

W. Lundy, Thomas B. Lane, J. Frank Alderson. L. M. Lewis came by transfer from the Northwest Texas Conference; W. H. Hughes, from the Tennessee; W. A. Wooten, from the Montana; G. M. Edwards, from the West Texas; D. L. Hines, from the Memphis; J. R. Wages and G. M. Carter, from the East Texas. James Graham and James H. Shaw had died.

James Graham was one of the earliest preachers to labor in northern Texas. He was born in Pennsylvania in 1815. He was converted at an early age, and entered the Methodist ministry. Having come to Arkansas in an early day, his first appointment was to an Indian mission in the Indian Territory in 1839-40. In 1841 he succeeded J. W. P. McKenzie on the Clarksville circuit in Texas. He organized the first church in Paris. About 1841 he married Miss Mary Weathered, a lady of fine culture, and together they founded and conducted the Paris Female Institute. It is said that his wife educated him, and made a good job of it. In 1868 Graham gave up the school and returned to the regular ministry. He died at his home in Paris November 4, 1884. It is to James Graham that we are mostly indebted for our knowledge of early Methodism in Northeastern Texas.

James H. Shaw was brought up in Paris, Texas, the son of a poor widow. He was apprenticed to a tinner, and learned that trade. He was for several years a local preacher before he was admitted to the North Texas Conference in 1878. He was on Woodland circuit when he died in 1884. His was a short ministry, but he was a faithful worker in every charge to which he was assigned.

The East Texas Conference met at Longview on November 19, E. F. Boone secretary. Edwin D. Ogburn, George C. Hardy, Martin D. Long, George W. Langley, William L. Pate, and John A. Smith were admitted on trial. James Campbell transferred from

the Northwest Texas Conference; R. J. Deets from the North Texas. John B. Tullis and Edward P. Rogers had been called by death.

John B. Tullis was in the forefront of his conference through a long period of its early history. He was a native of South Carolina, where he was born in 1825. He was converted in Alabama in 1842; licensed in 1847; joined the Alabama Conference in 1848, and the same year was transferred to East Texas by Bishop Paine. His first charge was Panola mission, where he organized or reorganized eight churches. He then went to the Upshur mission, and organized the first church in Gilmer. He held the first camp meeting ever held in Harrison County, at old Fort Crawford. He filled the Nacogdoches and Clarksville circuits in succession, and then went to Marshall station. In 1856 the Dallas district was formed, and Tullis was its first presiding elder. He then went to Palestine district, Marshall station, Marshall circuit, and Marshall district. While filling this last appointment his voice failed, and his active ministry closed. He afterwards studied dentistry and followed that profession, though not finding the success that he had enjoyed in the ministry. He died at Marshall June 19, 1884, having retained his conference relation to the end.

Edward P. Rogers was a native Texan (his exact birthplace or date not given). He was converted near Clarksville under the ministry of John B. Tullis. He was licensed to preach in 1857, and joined the East Texas Conference the same year and sent to the Beaumont mission. For the next twenty years he served circuits and stations without a break, but from about 1878 he sustained an inactive relation to the conference. He died near Jacksonville, Texas, February 29, 1884.

The Texas Conference was held at Galveston in 1884, opening on December 3, H. V. Philpott secretary. John R. Morris, Charles H. Buchanan, Charles F. Moore, Columbus R. Wright, and Silas P. Davis were admitted on trial. Those who came by transfer were the following: Joseph Stephan, from the St. Louis Conference; C. C. Armstrong, from the Western Virginia; D. P. Haggard, from the Northwest Texas.

S. J. Graves had died. His memoir is very brief and contains little information. "About twelve years ago," it says, "he transferred to us from the Louisiana Conference, and came with his family to Bryan." His health was poor, and he was on the effective list but a short time.

CHAPTER XIII

THE YEARS 1885-1886-1887

WE have seen that in the Northwest Texas Conference a Panhandle district was named in 1880, with Peter W. Gravis presiding elder. Some account of the explorations of the presiding elder has been given, but virtually no organization was effected. The new district was evidently premature, and after one year it was dropped, and such organization as existed within its bounds was attached first to the Eastland district, and later to the Weatherford district. Another instance of premature occupation in the early West was the case of Seymour mission, which was first named in 1879, with L. W. Harrison in charge. A personal interview with Brother Harrison, which the writer had in 1935, draws from him the information that while he went to his appointment in 1879 and endeavored to establish preaching at Seymour, Throckmorton, and at other places, "there was nothing at any of these places," he said, "and my presiding elder moved me to a place lower down the country." However, Seymour mission goes on the records that year as an appointment, and to remain there, for many years the outside appointment toward the Panhandle. An account of 16 members was turned in to the conference minutes for 1879-80—certainly a very small flock to be scattered over so much ground. In 1880 three missions are

read out in that country, in the short-lived Panhandle district; namely, Seymour, to be supplied by P. Tackett; Wichita mission, J. Farmer; and Hardeman mission, J. T. Hosmer. Hosmer and Farmer rode into that country together, to find that the Wichita country had already been pre-empted by F. O. Miller of the North Texas Conference. Thus some conference boundary lines were settled, not by the General Conference, but by pre-emption rights—the first one on the ground took possession; and so the Wichita mission, which had been “manned” and read out at the Northwest Texas Conference, was already safely in the fold of the North Texas Conference.

It turned out that old Brother Tackett did not go to the Seymour mission, or did not care to tarry there, and this appointment fell to Farmer, while Hosmer went on to the Hardeman mission. Hosmer and Farmer were the real pathfinders in the lower Panhandle. It was no uncommon thing, in the absence of trails and landmarks, for them to get lost and to suffer from hunger and exposure. Farmer, on one occasion, losing his way, was caught out at night in a blizzard. To keep up circulation he dismounted and led his horse. At length, in imminent danger of freezing to death, he stopped and called repeatedly at the top of his voice. He was heard and answered by some cowboys belonging to the JA ranch who fortunately were in camp within hearing distance, and who took him in. The exposure resulted in illness, however, which brought on lung trouble, and we find Farmer the next year seeking a more friendly clime in the West Texas Conference.

The Panhandle, prior to the advent of the railroad and the influx of permanent settlers, bore an unfriendly aspect, and was remembered by the occasional traveller mainly for its sandstorms and its contradictory weather. Of that country some un-

known bard was inspired to pen lines of no great poetic beauty, but expressive just the same, as follows:

Land of the boundless plain,
Where the prairie dog kneels
On the back of his heels
And fervently prays for rain.

Land of the sandstorm and the sand,
Where the hot wind blows
Right after it snows,
And the horse is too small for his brand.

When people move into a country and settle it, the face of the land appears to be transformed, and even Nature seems to soften her rougher visitations. The entire West has seen that transformation, and today belies the impressions gained and published in earlier days by venturesome and hurried explorers.

The Fort Worth and Denver City railroad, the last of the great West Texas developing lines to be built—except extensions of systems already in existence—completed its line from Fort Worth to Decatur in May, 1882; to Bowie in July, 1882, and to Wichita Falls in September, 1883. The Denver did not get well under way in time to share in the great land subsidies which the State had been granting for railroad construction. The land grant law was repealed by the Legislature in 1882, and in addition railway fares were cut at the same time from five cents to three cents a mile. The Denver road, therefore, proceeded more slowly to complete its line. The rails reached Harrold in 1885; Vernon in 1886; Clarendon in October, 1887, and State Line (now Texline) January 26, 1888.

In the meantime our work had been advancing through the Panhandle and westward, in most cases

ahead of the railroad. Following the appointments in the conference minutes we may see how the work expands in this country. For the years 1881-'82 and '83 Seymour mission is the only appointment shown, J. T. Hosmer in charge through all these years, and the mission being embraced in the Eastland district in '81 and '82, and in the Weatherford district in '83 and succeeding years. In 1884 there are three missions out there—Seymour, Vernon, and Mobeetie, J. M. Baker being on the Seymour, A. P. Smith on Vernon, and J. W. Dickenson on Mobeetie. In 1885 we have the same three missions, with W. B. Ford at Seymour, Hosmer on Vernon, and Mobeetie was to be supplied. In 1886 again only the same three missions, with W. E. Caperton at Seymour, Hosmer at Vernon, and W. L. Harris on Mobeetie. In 1887 there is an increase of appointments, Seymour and Benjamin, J. R. Henson; Vernon, Hosmer; Mobeetie, Harris; Vernon station, E. Hightower; Clarendon mission, I. L. Mills; Quanah and Margaret, to be supplied. Then in 1888 comes the Vernon district, embracing that vast sweep of country from Vernon and below, including Greer County across Red River (now in Oklahoma) northwestward to the state line. The details of our growth in this new district will be given in later chapters.

Many Sunday schools and churches in the west had their beginnings out of doors, under trees or brush arbors, or in dugouts. The first Sunday school in the Panhandle, organized in 1883, met under a clump of trees on a branch of the Wichita River, and this spot was long a preaching place, the people coming often twenty-five miles in their wagons, bringing their pews with them—spring seats or chairs. The first sermon preached in what was later known as the Chillicothe Valley (near the line of Wilbarger and Hardeman counties) was by Rev. C. T. Neece,

a local preacher who had settled in the country. This was at Jackson Springs in 1886. Through the greater part of that year he kept up an appointment there. In the fall of '86 a church was organized there by J. T. Hosmer. Soon after the organization of the church the Denver railroad extended through that country, the town of Chillicothe had its origin, and the church organization was moved to the town.

The church at Childress was organized in the dugout of Mr. and Mrs. T. A. Williams, near the present town, on April 19, 1887, by J. T. Hosmer. Mrs. Williams and H. J. King were charter members, the latter coming to be a leader in the church there for more than thirty years.

When I. L. Mills was appointed first pastor on Clarendon mission, he took the lumber in the box car with him to build his own home, a one-room dwelling, the first parsonage in the Panhandle. He covered that section mostly on horseback, the bounds of his circuit being measured only by the ability of his horse. He organized the church in Amarillo in 1888. The church at Clarendon, by the account of P. A. Buntin, a charter member, was not organized until 1889. Says Brother Buntin: "I remember when the Methodist church was first organized. We did not own a building, but we had preaching once a month in the building of the Northern Methodist people. They moved this building to Dalhart several years after we organized. The Rev. Isaac L. Mills was our pastor. In the summer of 1889 Brother Mills called the Southern Methodist people together and organized a church. I was the first man to put his name down; my wife and children came next, and when they got through taking the names there was just a dozen of us Southern Methodists. In 1890 we decided to build a church house. We had about twenty mem-

bers by this time. The first Sunday in May of that year we held the first service in the new building."

This pioneer gives us a picture or two of early conditions in that country. Describing the first store in Clarendon, he says¹: "A man by the name of Wood owned the first store. He had a tent, but did not have room for his wares, so he just left them in the box cars, and the ranchers for hundreds of miles around came to the car and loaded on the supplies into their wagons. The people thought this was fine. You see, they had been going to Sherman, Texas, or Dodge City, Kansas, for their groceries, and this was a big improvement."

What J. W. Dickenson found, or did, on Mobeetie mission in 1884-85 we have no means of knowing. We understand that he did not stay out there long. At the Conference of 1885 Mobeetie was left to be supplied. But we learn from J. T. Bloodworth (now deceased) that while he had been officially appointed to Mineral Wells in 1885, his presiding elder on the Weatherford district, C. H. Ellis, requested him to go out on Mobeetie mission and see what he could do. He went out to Mobeetie in April, 1886, and remained until October. "Childress was a mere stage stand, two or three miles west of where the town of Childress now is," says Bloodworth, "and it had no name except Stage Stand. The old town of Clarendon was about four miles north of where the town of Clarendon now stands. . . . I reached Mobeetie on the last day of April, 1886. . . . In the month of June I organized, I believe, the first Sunday school in the Panhandle, in the adobe house of Andy Buntin. Andy and John lived on Sweetwater Creek, fifteen miles east of Mobeetie and two better men never lived in the Panhandle. I conducted the first camp meeting in the Panhandle half way between old Clar-

¹Interview Fort Worth *Star-Telegram*, Feb. 27, 1921.

endon and Mobeetie, on McLelland Creek, in the month of August, and was entertained at the dug-out of the stage-stand man, and he was an active worker in the meeting, notwithstanding the fact that he was going under an assumed name and was apprehended after I left the country and taken back to one of the eastern states and tried for murder and acquitted. On my trip in 1886 I killed lots of turkey and antelope and had the hide of one bear to my credit when I left for the settlements. I ran six out of a thicket, or rather should I say I led them out, as I was as far in the lead as I could get.”¹

The real story of early Mobeetie and beyond is to be found in the work of W. L. Harris, who spent two full years in that country, appointed to Mobeetie mission first in the fall of 1886. Harris went out alone, leaving his family at Lampasas until the summer of '87, when the family came out, leaving Lampasas on June 15th and reaching their destination in September. We will let Brother Harris describe his parsonage, together with many features of his work, in a letter written from Mineral Wells, his next appointment, in 1889. The letter was furnished this author by a daughter of W. L. Harris², who writes: “I well remember that journey we took in an ox-wagon from Lampasas.” The letter is as follows, *verbatim et literatim*:

Mineral Wells Tex April 2 (1889)

Rev. M. H. Wells

Loueville Ky

My dear Bro. hav just read your noat in Adv. and will comply as best I may. You remember I was sent to Pan Handle. (Mobeetie Mss) the same year you was sent to Gatesville. I went to my work leaving my famely at Lampases. I traveled my work in a “road cart,” carrying my

¹ Letter to *Texas Christian Advocate*, Februrary 8, 1923.

² Mrs. W. J. Palmer, Amherst, Texas.

beading clothing feed for my self & horses. Working, all alone (no Jesus was with me) till August when my famely came out. Moving from Lampases by waggon 650 miles. they were on the road from 15 of June till Sept. We lived in tents till 15 of Oct. having one room our *dugout finished*. we moved into it. Describe it. Well we lay off on the ground a place 14 x 16 & dig it out till it is about 6 feet deep. then we lay *Sod (grass turf)* cut in blocks till the wall is about 7 feet hy that is when you are in side. then a heavy log is placed in senter (on top) caled ridge pole. laid on this and the wall are laid poles of any discription till it is *raftered* then for sheating we put *Willow brush*. then *hay* then *dirt* & the roof was compleet. on each side was a *window* at the top of ground 1 x 2 feet. no glass, closed with a shutter made of a goods box. one dore of same material in one end. chimney cut in wall at the other end, with *Sod* for a flew. So you se we had *dirt flore dirt wall & dirt roof*. You say could you do no better *no*. this hose cost me nothing but labor. I had no money famely to care for everything in the way of Supplys was hy. I was towa hundred dollars in debt. in fact a house could not have been Secured at any price with out.

My sallery from Bord of Miss. was \$450. hear in this doug out. we lived a year. in december after we moved in in Oct. I have been out on my work in a 3 days blizard 7 below zero. I took my bed with rheumatism then till March I never saw the Sun their I lay in that *dark room not able to eaven turne over*. Well I was able to praye my blessed Savior every day & my Precious wife & children bore up without complaint all tho we often had nothing to eat except *bread*. in Apr. I was agan, tho in greate pane, to resume my work often preaching when I could not *stand up*. We ware blessed of the dear Lord. & built a neat little house of Worship the property of our church in Community of that "dugout" & finished it & had 60 members & 75 in Sab. School. when I left. *Praze the Lord*. Well you want to know how we *all* managed to live in that "dugout." Wife cooked on fire place most of the winter We had 3 *beds* in that room & one in *tent* for the Boys. Well I recon you will

get tired of this I will close by saying it was 500 miles around my work. this I mad evry month. Preaching. *Singing. Praying* and organizing churches. holding my on Quarterly meetings for 2 years (with one exception) las fall my P. E. said I must get away from thier & I was sent to this place. (Mineral Wells Palo Pinto Co.) & am living in my *own* hired house. *No Carpet.* never had a *carpet on any parsonag place since I hav been in the work.* & now Bro Wells I will say the tender feat of the east dont know mutch of the hardships we have out hear. in this town God has give me 75 conversions an 60 acessions since conf. & we have to worship in an old store hose.

A letter from a son of W. L. Harris adds the following facts and incidents:

You will see from this letter—(meaning the letter of W. L. Harris written to Rev. Wells in 1889)—we were on the road from Lampasas to Cataline over two months. Cataline was the name of the place or post office where the dug-out was built as described in the letter of 1889.

You see Daddy left Lampasas in the fall of 1886 for Mobeetie. I think it was in November.

I have often heard him tell of sleeping one night in December, while a blinding snow storm was raging, in a haystack in a meadow where Clarendon is now located. Old Clarendon was north on the Salt Fork of Red River. I am sure it was on his trip out to Mobeetie in '86 as he says in this letter we arrived in Sept. 1887. He had built the little church at Cataline that summer and we lived in tents in Mrs. Alexander's yard till the Dugout Parsonage was finished. I am also positive that the Cataline church was the only M. E. Church, South, in all his circuit at that time. Canadian was a tent city. No Amarillo or other towns then. When he was hunting for Tim City he got out of his cart & walked up on what he thought was a mound of earth & he saw smoke coming out of the west end & just then a man came out of a hole just East of him & said "Hey there, what do you want?" Daddy said "I am looking for Tim City." The man said, "Well you are on top of the Post Office." So

he was in the center of the town. This was old Ochiltree just south of Perryton.

There is another incident perhaps you remember. As he says in this letter he was in bed till March 1888. About the 1st of May the District Conference was to be held in Vernon. He was very anxious to go and make his report and especially because the Presiding Elder did not understand why he had not been on his circuit for so long a time. One of the boys, I am sure it was Sed, brushed up his best clothes, cleaned up the best hat they could find & drove him to Mo-beetie to take the Stage Coach, from Dodge City, Kansas, to Vernon. They camped out that night & went into town early next morning & Daddy spent all the money he had, very little, for provisions for us & sent Sed on back home. He felt it his duty to go & also had faith that God would provide for the trip. When the Stage came in he got on just as though he had money for his fare. When they stopped for dinner he did not feel hungry, though he had little breakfast early that morning. In the late afternoon the men got out to walk up a long sand hill. He was hobbling along up the sandy road when a big man wearing a big white hat & his pants in his boots & a 45 in his belt (for they had off their coats) overtook him & said, 'Stranger, are you a Methodist Preacher? I have been looking for one for several days & you are the only one who looks anything like one I have seen.' Daddy told him he was, then the man said, 'I saw my old shouting Methodist mother in a dream several nights ago and she told me to give some money to the first Methodist Preacher I saw, so here is twenty five dollars.'

In the early summer of 1887 John M. Barcus, in company with the presiding elder of the Weatherford district, Jerome Haralson, and two other preachers, made a tour of the then occupied portions of the Panhandle, intended as a sort of inspection of the country and a survey of our work. Barcus gave an account of the expedition more than twenty years later in an article in the *Texas Methodist Historical Quarterly*, and from it we extract the essential or most interesting parts, as follows:

The writer was stationed for his second year at Graham. In May of 1887 the presiding elder arranged to take with him R. M. Morris of Milsap, Robert Shelton of Springtown and myself on an exploring tour in order to determine where new charges ought to be organized.

Bro. Morris came into Graham on May 23rd in a hack and left his wife and baby to stay with my wife and baby until we could make the trip and return. We went by Seymour to attend the session of the district conference. . . . After a very religious and most delightful district conference, we started on Monday morning the 30th of May on our long trip, Bros. Haralson and Shelton in a buggy and Bro. Morris and I in a hack. We carried with us a complete camping outfit, prepared to stay all night anywhere the night overtook us. Bro. J. T. Hosmer, who was on the Vernon mission, accompanied us with his family as far as Vernon. When we arrived at the Wichita River, about 16 miles from Seymour, we found that it had been on a big rise, and on account of the quicksand bottom was dangerous to cross. Bro. Hosmer's hack stuck in the middle of the stream, and Shelton, Morris and I had to wade in and help him prize out. On account of the delay we only made three miles beyond the Wichita by night. We camped on the bank of Coffee Creek under a clump of trees.

The next day, Tuesday, at 3 p. m., we drove into Vernon. This was a bustling new town on the Denver railway—new houses going up in every direction. Bro. Hosmer had built a small parsonage here the year before and was living in it and had secured a nice church lot.

Bro. Hosmer left his family here and decided to go on with us as far as Mangum. From here to Red River we passed through 15 miles of very fine prairie country with but few settlements. We crossed Red River at Doan's Store, a Quaker settlement of several families, mostly engaged in sheep raising. The crossing here is about a mile from where this fork and the north fork of Red River come together. The controversy as to whether Texas or Uncle Sam owned Greer County grew out of a dispute as to which of these forks was Red River. At this time the controversy was unsettled and so Greer County was a sort of no-man's-land, but

was conceded to the Northwest Texas Conference. After we crossed into Greer our route lay along the north fork which was the dividing line between Greer and the Indian Territory. All day we travelled in sight of the Wichita Mountains. Wednesday night we camped on Salt Fork of Red River, about two miles from Mangum. We had come through forty miles of the most beautiful prairie since we entered Greer County. The grass was luxuriant, but only here and there was a settlement in sight, and these had only a dugout for habitation. We passed a little settlement on Bitter Creek, where Bro. Hosmer had a regular preaching place in a dugout residence.

We found the town of Mangum with about ten residences, mostly dugouts. They had a general supply store, blacksmith shop, a lawyer's office, postoffice, hotel and saloon. The hotel had a small frame house for office and sleeping apartments and dining room and kitchen was a dugout. Here we took breakfast on Thursday morning, the first meal we had eaten, except our own cooking, since we left Seymour. There was no church organization here. We pushed on and reached a beautiful camp place about noon, on Comb Creek. That night we camped on the prairie about 35 miles from Mangum.

Friday morning we crossed North Fork and were in the Indian Territory until we crossed Sweetwater Creek, a beautiful stream full of fish. Here we camped and spent a dreary night in the rain. Saturday morning we drove into Mobeetie. We found there about 500 people, mostly from the North. The U. S. army post with about 200 soldiers was located here. Among the soldiers were a number of Indians used as scouts.

We struck camp on the creek, and Bro. Haralson left Morris and me to look after Mobeetie while he and Bro. Shelton went out 18 miles to hold a quarterly meeting for Bro. W. L. Harris, the preacher in charge of the Mobeetie country. Morris and I wrote out some notices announcing preaching at night at the school house and tacked them up around town. The saloon men tore them down and got a boy with a cowbell to go around with a banner on which they had written: "Haymakers in town! Come out to the school

house tonight." This made us a little nervous, but we went out at the appointed time and found a congregation of nine, to whom I preached. Bro. Morris found a good lady friend he had known in other days who gave us a room to sleep in, and the next day we were invited to stay with Dr. Fields. Sunday was occupied by a preacher of the Northern Presbyterian church, but we announced preaching for Monday night. Monday, in the afternoon, Bros. Haralson, Shelton and Harris came in. They drove around to two or three places where Bro. Harris thought they could get entertainment, but for one reason or another were turned away. Finally, Bro. Haralson, with some feeling, said: "Well, I will just go to the hotel; I've got the Weatherford bank behind me." Bro. Shelton, with a sardonic smile, said: "Yes, it's a long ways behind you."

Sister Fields finally came to the rescue and said she would be glad to have us all stay with her if part of us would sleep on the floor. As we had all been sleeping on the ground for a week, we did not consider this any hardship at all.

We continued in Mobeetie, holding two services a day until Thursday noon. We had a splendid meeting and after the good people found us out they showed us much hospitality. Having reached the limit of our proposed trip we turned our faces toward home. We camped that night on North Red River and the next day at noon on South Red River. We journeyed on through a pasture thirty miles across with no road. That night we were lost and had difficulty in finding water for camp purposes. Next morning we found ourselves, crossed Red River at the initial monument, the point established by the government at which the Indian Territory is divided from Texas. Saturday night we camped seven miles from Quanah, and I undertook to barbecue a jackrabbit, but though I worked at it faithfully until late at night, I never got him tender enough so I could stick a fork in him.

We had hoped to get to Quanah for Sunday, but on account of a good deal of rain we could not make it. So, in order to get to worship and possibly to preach we drove on early Sunday morning into town. We circulated an appoint-

ment for 3 o'clock and at night and had a very good congregation. Quanah was only six months old but claimed 1500 people, living mostly in tents. No church organization or church house in the place.

Next day we went on, crossed Pease River and came to Margaret, which was the county seat of Hardeman County. Only a few families lived there. These were nearly all Methodists, but they had no organization.

The next day we drove through a rough country, across the brakes of the Wichita, and reached Seymour in the afternoon. Here our company divided. Bros. Haralson and Shelton went on toward Benjamin in Knox County, and Morris and I turned toward home.

Concerning this man Hosmer, whose name we run across so often in the early history of Methodism in the Panhandle, we need to take more particular account of him, and will do so here, as he has crossed over into Greer County, to remain there, which territory is later to fall into Oklahoma. The name of J. T. Hosmer you will find today memorialized on the stained glass windows of nearly all the Methodist churches in the lower Panhandle, as these churches look back to him as their father and founder. His first appointment out there, as we have seen, was in 1880, on the Hardeman mission. Then he was on the Seymour mission three years (which included all the occupied territory in the Panhandle); and, after a year on the Graham mission, he served three years on the Vernon mission, thus, all told, pioneering that country through seven years of what we might call the "outdoor" period of the church, and the dugout period of settlement.

Hosmer was an Alabamian, born in Tuscaloosa County, October 1, 1848, the son of a well-to-do farmer, a captain in the Confederate army, who died before the close of the war. Young Hosmer was converted at the age of seven, and at fourteen he was

made a steward, and continued in that office until he took license to preach in 1874. He prepared himself for teaching at Pleasant Hill Academy; taught several years in Alabama; came to Texas in the spring of 1879, and in the fall of that year was admitted on trial into the Northwest Texas Conference, and sent to the Colorado mission. All of his appointments were on the frontier, through a ministry of eleven years, and though he took a wife and had children, his average salary for his entire ministry was \$134 a year, besides a small missionary appropriation.

People were beginning to pour into the Panhandle by the middle 80's, in their covered wagons, to "take up land"; that is, for a nominal figure, and the consideration of living on the land, the State would grant a tract of land to the homesteader. The country was practically without timber, except for a little greenery along the streams; hauling lumber for a hundred miles or more was out of the question; hence the dugout came to be the western counterpart of the early day log cabin in the timbered east. It provided a quick and inexpensive habitation. J. T. Hosmer, as well as many other early preachers in the west, might have "squatted" on a nice body of land, provided a dugout, and had a home. But he did not, at least until his health and strength were failing. He might have found here and there an abandoned claim and saved himself the trouble of digging a dwelling, as some easterners were not equal to the long strain of staying out a claim, or discouraged by drouth and sandstorms, pulled up and left the country. One departed homesteader, according to local tradition, left behind him the following message at the door of his empty dugout: "Stranger, if you want this claim it's yours. It's ten miles to wood; five

miles to water, and about 100 feet to hell. God bless our home."

This diversion is penned chiefly to show how such men as Hosmer had the opportunity to acquire land and settle down and rear their families at home. And there is no better example of the binding and guiding force of a call to the ministry—at least to the Methodist ministry, through the period of which we write—than J. T. Hosmer, who sought nothing for himself in the country where he spent his best days. His appointments after leaving the lower Panhandle were in Greer County, across Red River, long claimed by Texas, but finally lost to Oklahoma. Greer County, however, until its status was settled, continued as a part of the Northwest Texas Conference. Brother Hosmer at length, about 1890, settled down on a little claim near Martha, Oklahoma. A lung affliction progressed steadily to the end, which occurred on August 4, 1893. He was buried near his home, and a marble shaft, provided by the contributions of loving friends, was erected over his grave.

CHAPTER XIV

THE YEARS 1885-1886-1887 (Continued)

THE West Texas Conference met at Gonzales on November 4, 1885, Bishop McTyeire presiding, Homer S. Thrall secretary. The following were admitted on trial: Frank Moore, William O. Shugart, William M. Ballard, Casper Williamson, and Charles E. Statham. The following came by transfer: Henry B. Blue, John T. Morris, J. T. Murrish, R. J. Deets, W. L. Griffith, B. B. Sullivan, and E. B. Chappell. Four prominent members of the conference had been called by death, these being William H. Seat, Orce-neth A. Fisher, John F. Cook, and John W. DeVilbiss.

William H. Seat was born near Nashville, Tennessee, December 15, 1824. He began preaching soon after his sixteenth year, and joined the Memphis Conference. In 1847 he was transferred to the Mississippi Conference, and in 1853 he transferred to the Texas Conference. He served San Antonio, Gonzales, Galveston, Houston, and Austin. He spent some time in Europe as agent of Soule University, and on his return dropped into the Baltimore Conference. He returned to Texas later. Two outstanding characteristics of Brother Seat were his singular purity of mind and life, and an unusual liberality with his own funds. He gave \$100 a year, out of a

meager salary, to the mission work in the West Texas Conference. He wrote a volume entitled "The Confederate States in Prophecy," a curious interpretation of the prophets. His last words were: "Happy! happy! happy!"

O. A. Fisher was born in Nashville, Illinois, July 4, 1831. He came to Texas with his father's family in 1841, his father being the well known Rev. Orce-neth Fisher, who has been mentioned extensively in both volumes of this History. O. A. Fisher was licensed to exhort in March, 1856, licensed to preach and admitted to the Texas Conference the same year. He served at Corpus Christi, Waco, Victoria, Lavaca, Texana, and as presiding elder on the Corpus Christi, Victoria, San Marcos, and San Antonio districts, not in succession, but at different periods. Brother Fisher was known as a builder of churches, and his mark, either as a new church or an improved one, he left in nearly every charge served. While inspecting a new church at Lavaca in 1862 he fell from the scaffold and sustained injuries from which he never fully recovered. He erected a brick church at San Marcos, and was chiefly instrumental in securing Coronal Institute for the church at San Marcos. He was singularly devoted to the ministry, and "no man among us," says his memoir writer, "has left a deeper influence." His end was peace, occurring soon after his return to Sabinal in 1884. He was the father of Rev. Sterling Fisher, of the West Texas Conference.

John F. Cook was born in Kentucky in 1812, the son of Rev. Valentine Cook, a leading minister in early Kentucky history. He was licensed to preach in early life, and spent the greater part of his ministry in the local ranks. He entered the West Texas Conference in 1871, and though advanced in years

he did effective and faithful work. He was a model pastor, visiting and praying in the homes of the people, and made the winning of souls his one business.

We have noticed the early life of John W. DeVilbiss, and quoted from his reminiscences, in an earlier volume. Coming to Texas in 1842, he labored extensively in South and Southwest Texas, and founded many churches in that region, including the one at San Antonio. For several years he was superintendent of the German work in Southwest Texas. He served two terms as presiding elder of the San Antonio district; and served several years as agent of Southwestern University. After his superannuation in 1879 he followed the business of surveying, in which he was expert. He died at his home on the Medina River in Bexar County on January 31, 1885, in great peace. His biographer and long-time companion, Homer S. Thrall, says of him: "The world could hardly pronounce Brother DeVilbiss a great man; but he was more than that—he was a good man, in every sense of the word. He was a model pastor, and kept the business of the Church in prime shape. Those who followed him found the church register posted up to date, and the quarterly conference minutes in proper shape"—which sounds smallish-like, but it is a bigger work than most preachers are able to attend to.

The Northwest Texas Conference was held at Corsicana November 11-17, 1885, Bishop McTyeire in charge, F. P. Ray secretary. Emmett Hightower, Wm. B. Ford, and Thomas Duncan were admitted on trial. The following were received by transfer: Berry M. Stephens, from the Tennessee Conference; J. W. Montgomery, from the West Texas; D. H. Dickey, from the Holston; W. D. Dominick, from the Mississippi; J. Haralson and W. H. Klyce, from the

Los Angeles; J. W. Heidt, from the North Georgia; H. A. Bourland, W. G. Connor, and R. M. Shelton, from the North Texas; J. A. Hyder, from the Missouri; John R. Steele, from the Arkansas. Only one preacher had died since the last conference — F. A. Mood, a notice of his death being given in that connection.

The North Texas Conference met at Paris on November 18, 1885, Bishop Hargrove presiding, E. C. DeJernett secretary. Admitted on trial: James L. Pierce, T. A. C. Durr, H. J. Stephens, and S. M. Thompson. H. P. Everett, Calvert L. Ballard, M. M. Dunn, and E. N. Evans came by transfer. J. S. Smith was suspended for six months, and L. L. Pickett was located. The latter went to extremes on the holiness movement, left our church, and assisted in organizing one or two other sects of those beliefs.

M. H. Cullum had died during the year. He was born in North Carolina, but the family moved to West Tennessee in his childhood. As a young man he joined the Memphis Conference and served several years in connection with that body before coming to Texas in 1872. He settled near Dallas, and as a member of the North Texas Conference was appointed to the Dallas circuit for four years. He organized the Oak Lawn church and was its first pastor, in connection with Cochran's Chapel. After serving other circuits, he was returned to Oak Lawn work in 1878-79. His children and grandchildren occupy prominent places in the business and church life of Dallas today. There are two sons and ten grandsons on the official board of Oak Lawn church, one of the sons being district lay leader and the other Sunday school superintendent—he being the third brother to fill this place. Another son (there being three living) has been teacher of the men's Bible Class for

thirty-five years. A grandson, George F. Pierce, is chairman of the board of stewards.

The Texas Conference met in Austin December 2, 1885, Bishop McTyeire presiding, H. V. Philpott secretary. The following were admitted on trial: John W. Holt, John M. Haynie, George H. Collins, George C. Stovall, D. D. Warlick, George B. Killough, S. P. Brown, W. T. Brinson, and Thomas J. Lockhart. W. W. Pinson came by transfer from the Tennessee Conference; H. B. Scruggs, from the North Mississippi; Frank O. Favre, from the North Georgia. W. J. Phillips was expelled from the conference. There had been no deaths.

The East Texas Conference met at Beaumont December 9, Bishop McTyeire in charge, E. F. Boone secretary. Angus G. Scruggs, John D. Rogers, and Andrew J. Frick were admitted on trial. No one came by transfer. Neill Brown and William R. McDow had been called by death.

Neill Brown was born in Alabama in 1807. He came to Texas in 1843, and in 1846 entered the East Texas Conference. He was, therefore, one of the oldest members of that body. He took his first work under Samuel A. Williams as presiding elder. With the exception of a few years in the local ranks, on account of ill health, he served charges in this one conference until the day of his death, Malakoff being his last circuit. He was a man of many strong points, one of them being that he continued to be a student as long as he lived. He was always acceptable among the people.

William R. McDow was born in Alabama in 1852. He came to Texas in 1872. He was licensed to preach in 1878, and joined the East Texas Conference in the same year. He served the Liberty and Jasper circuits, but had to relinquish his work on the latter

charge on account of ill health. He died on June 25, 1885.

The tenth session of our General Conference met in Richmond, Virginia, on May 5, 1886. The delegations from Texas, elected at the annual conference sessions of 1885, were as follows:

Texas Conference—Clerical: E. S. Smith, Isaac G. John, George W. Briggs; lay: James D. Thomas, Benjamin E. McColloch, B. D. Orgain.

East Texas—Clerical: Robert S. Finley, John Adams; lay: Thomas S. Garrison, T. W. Ford.

West Texas—Clerical: Buckner Harris, Homer S. Thrall; lay: M. N. Shive, J. C. Rogan.

Northwest Texas—Clerical: J. Fred Cox, Horace Bishop, Jerome T. L. Annis, Everett L. Armstrong, J. K. Lane; lay: John R. Henry, Dudley H. Snyder, Alexander M. Beecham, George T. Jester, J. M. Lane.

North Texas—Clerical: M. H. Neely, W. H. Hughes, Thomas R. Pierce, M. C. Blackburn; lay: Asa Holt, J. W. Fulton, J. H. Matthews, R. A. Morris.

This General Conference took note of the fact of a rising missionary interest in the Church. A new mission had been opened in Japan, which, with our missions in China and Brazil, made up our foreign field. The contributions for missions during the past quadrennium had increased by more than \$400,000. The Board of Church Extension had more than justified its creation by its educative work, stimulating new church buildings throughout the Connection. "Children's Day" in the Sunday school was provided for at this General Conference.

Four bishops had died during the quadrennium; namely, Bishops H. H. Kavanaugh, George F. Pierce, Robert Paine, and Linus Parker. The Conference elected four bishops, as follows: William W. Duncan,

Charles B. Galloway, Eugene R. Hendrix, and Joseph S. Key. Connectional officers were elected as follows: Book Agent, J. B. McFerrin; Book Editor, W. P. Harrison; Editor *Christian Advocate*, O. P. Fitzgerald; Sunday School Editor, W. G. E. Cunnyng- ham; Church Extension Secretary, David Morton; Secretary of the Board of Missions, I. G. John. Dr. John, who had edited the *Texas Christian Advocate* since 1866, had resigned this position in 1884, and had been succeeded by George W. Briggs.

The North Texas Conference was held at Dallas, November 10-15, 1886, Bishop Galloway presiding, E. C. DeJernett secretary. Only one applicant—C. C. Davis—was admitted on trial. S. W. Miller and H. E. Smith came by transfer from the North Mississippi Conference; J. M. McKee, from the Louisiana; G. T. Nichols, from the Los Angeles; J. R. Adair, from the Texas; C. N. Riggins, from the St. Louis. M. T. Rogers was suspended for one year. The case of H. S. P. Ashby was referred to the presiding elder of the Dallas district for investigation. We see by the minutes of 1887 that Ashby took the supernumerary relation at that conference, and in 1888 he was located by the conference. Old-timers will remember "Stump" Ashby, who took an active part in political discussions of the Populist party of the early 90's.

L. M. Lewis and George S. Gatewood, two well known members of the conference, had died during the year. Lewis was born in Baltimore, Md., January 6, 1832. He was admitted to the Missouri Conference in 1855. He transferred from the Missouri Conference to the Louisiana; then to the Texas; from the Texas to the St. Louis; St. Louis to Little Rock; Little Rock to Northwest Texas; then to the North Texas. He was stationed at First Church, Dallas, at the time of his death, which occurred at Los Angeles, Cal.,

May 28, 1886. L. M. Lewis was born of a wealthy family, and reared under conditions hostile to a religious life. He was well educated for the law profession. He attained distinction in the Confederate army, coming out with the rank of general. He was at one time president of Marvin College. His talents and wealth gave him distinction in any circle, but he was most distinguished for his Christian graces and his devotion to the ministry.

George S. Gatewood was born in Kentucky in 1814. He was admitted to the Kentucky Conference in 1835. After a term of years in the ministry in Kentucky, he came to Texas in 1857, serving successively in the Texas, East Texas and North Texas conferences. Brother Gatewood was described as a powerful exhorter and an excellent preacher, stirring the multitude as few men could do. "We venture the assertion," says his memoir writer, "that no man, living or dead, has had more conversions or added a greater number to Texas Methodism in the last thirty-five years than has George S. Gatewood."

The districts and their presiding elders in the North Texas Conference for 1886 were as follows: Jefferson district, S. J. Hawkins; Paris, J. C. Weaver; Sherman, W. M. Shelton; Montague, W. F. Easterling; Dallas, R. M. Powers; Gainesville, M. C. Blackburn; Terrell, W. H. Hughes; Sulphur Springs, W. L. Clifton; Bonham, J. R. Allen.

The West Texas Conference met at Cuero on November 17, 1886, Bishop Key in charge, H. S. Thrall secretary. John T. H. Miller, James R. Scoggins, Joseph M. Bourland, Robert Hodgson, and Samuel A. Dickinson were admitted on trial. Henry T. Harris, Lorenzo D. Shaw, W. P. McCorkle, R. T. Barton, and James P. Rogers came by transfer.

The conference lost its oldest member, and Texas Methodism one of its most noted pioneers, in the death of Jesse Hord, which had occurred at Goliad. Hord was born in Tennessee in 1809. He entered the Tennessee Conference in 1833. In 1836 he was stationed at Murfreesboro, and in 1837 at Memphis. In 1838 he came as a missionary to Texas. Hord kept a journal of his early days in Texas, and this, with other recollections, he published in the *Advocate* in his later years. Long extracts from these publications this writer used in his first volume of Texas Methodist history. And who that ever read Hord's graphic accounts of his first experiences in the Texas wilderness can ever forget them? Riding all day across the then mud flats of the Coastal Plain, sometimes through lakes of water so deep as to force him to climb to his knees on the saddle, and his only comment on the day's ride was: "Thank God for a good horse!" That remark is, to this writer, an epigram fit to be carved upon the monument of the pioneer circuit rider which we hope some day to see erected in some conspicuous place in Texas.

A reminiscence of Hord is given us by H. G. Horton in his historical sketches. "It was in 1876, near Goliad, that Jesse Hord had an afternoon appointment," he says. "Three of us from town mounted our ponies and went out. The old preacher then lived about three miles from his appointment, which was a small school house. He was very feeble in body, often not able to speak above a whisper. His one good eye was still piercing. His locks were white and his face much emaciated. After speaking a moment his voice would clear up and had a pathetic, mournful tone, with now and then a triumphant swell. The congregation was small. As I entered the church I felt an instinctive tendency to weep as my

eyes fell on the bent form of the old man in prayer. I looked around and others were shedding tears. During the opening prayer sobs were heard all over the house. The preacher was calm and tearless. He gave us a running comment on the 14th chapter of St. John. From a difficult whisper his voice became musical. He would look up, then to the page, then to the congregation, who seemed unable to restrain their flowing tears. The richest and most heavenly thoughts we had ever heard him utter fell from his lips. I endeavored to restrain my emotions, but could not. Many of the people bowed their heads and sobbed aloud through the whole sermon. I found my head down on a bench and I was weeping as I had never wept before in a church. To this day I cannot explain it. The old man seemed to open heaven and let a great rush of Divine love fall upon us all. As we were mounting our horses at the close of the service to return home one brother said, "That's what I call the Gospel." Many of the people present were new in Texas and knew but little of the grand history of the old man in this state."

The districts and their elders in the West Texas Conference for 1886 are as follows: San Antonio district, B. Harris; San Saba district, M. A. Black; San Marcos, H. G. Horton; Victoria, R. J. Deets; San Angelo, A. J. Potter; Corpus Christi, Alanson Brown.

The Mexican work of this conference had been set off into the Mexican Border Mission Conference by the General Conference of 1886.

The Northwest Texas Conference met at Lampasas on November 24, 1886, Bishop Keener presiding, F. P. Ray secretary. Eleven preachers were admitted on trial, as follows: William K. Simpson, A. B. Roberts, George A. Green, Robert H. Simpson,

George W. Bruce, Charles E. Gallagher, M. R. T. Davis, N. B. Bennett, Samuel O. Gafford, J. E. McCleskey, and Charles W. Irvin. The following came by transfer: F. T. Mitchell, T. W. Rogers, and C. R. Shapard, from the Texas Conference; J. J. Crow, from the North Alabama; J. C. Carter, from the East Texas. L. H. Trimble was expelled for immorality.

Solomon S. Yarbrough had died during the year. He was born (supposedly in Tennessee) in 1813. He joined the Tennessee Conference in 1836, and travelled in that conference several years, among his appointments being Nashville circuit and Nashville station. He served six years in the Alabama Conference and in 1853 he was transferred to the Texas Conference. After a few appointments, including a term on the Huntsville district, he took a nominal relation and settled in a home near Waxahachie, where he died on the last day of the year 1885. He had been a member of the Church sixty-four years, and a minister more than fifty years.

The districts and their elders, for the Northwest Texas Conference in 1886, were as follows: Georgetown district, James Mackey, presiding elder; Weatherford, Jerome Haralson; Stephenville, F. C. Stephenson; Abilene, J. Fred Cox; Brownwood, W. T. Melugin; Fort Worth, Samuel P. Wright; Granbury, E. A. Bailey; Waxahachie, R. C. Armstrong; Waco, E. L. Armstrong.

The Texas Conference met at Brenham on December 1, 1886, Bishop Key presiding, H. V. Philpott secretary. The following were admitted on trial: Fisk E. Hammond, John B. Cochran, Ferd H. C. Elliott, John W. Faires, Chesterfield R. Carter, James L. Henry, John E. Stovall, and Henry M. Vincent. The following came by transfer: J. D. Scott, D.

F. C. Timmons, Weems Wootton, John W. Armstrong, Alphas Mizell.

The usual serenity of the conference sessions was much disturbed by a series of charges, investigations, and trials. James Peeler, a supernumerary living at Cameron, brought charges of maladministration against his presiding elder, H. V. Philpott, on the Chappell Hill district. The bishop ruled the matter out of order because legal notice had not been given. The complaint went no further, and appears to have been a trifling matter. Then charges were brought against Brother Peeler (not by his presiding elder); a committee of inquiry was appointed; a trial was had; the accused was acquitted, but it was recommended that he be censured for improper tempers, actions, and words. Charges were preferred against P. P. Norwood, specifying that he had not gone to the last appointment assigned him. A committee reported a trial necessary; a trial was had, and Norwood was deposed from the ministry.

The death roll of the Texas Conference for 1886 contained the names of Jacob Matthews, John M. Whipple, B. F. Johnson, and F. M. McCurdy.

Jacob Matthews was born in South Carolina in 1808. The family soon removed to Alabama, where young Matthews grew up and entered the ministry. He was admitted to the Mississippi Conference in 1829. In 1859 he came to Texas, bought a plantation near Chappell Hill, and became a member of the Texas Conference. He devoted much time and means toward the maintenance of our educational work at Chappell Hill. For the most part his relation to the conference was an inactive one. He died at Chappell Hill on February 20, 1886.

John M. Whipple was a native of Ohio, born in 1826. There is no further information concerning

him. We note from the minutes that he was admitted to the Texas Conference in 1858. He was one of four men of the name who served contemporaneously in our ministry, supposedly brothers—J. W., Lewis B., Stephen B., and John M.

B. F. Johnson was a Georgian, born in 1852. He came to Texas in 1874, and ministered as a local preacher until 1879, when he was admitted to the Texas Conference. He was appointed to a poor circuit, and being himself poor in means and unable to provide a horse, he often walked to his appointments. Having an afflicted wife, he labored during the week for a living, mostly at the work of getting out railroad ties. His last appointment, Lexington circuit, paid him but \$30. He had previously lost his wife, and had placed three small children in an orphans' home. He died in Lee County January 26, 1886, well spoken of by his brethren and all the people. Brother Johnson was not a very big preacher, but he was big enough for some of the circuits he was sent to serve.

The Texas Conference districts and their presiding elders for 1886 were as follows: Galveston district, J. F. Follin; Chappell Hill, H. V. Philpott; Austin, C. C. Armstrong; Huntsville, I. Z. T. Morris; Calvert, J. B. Sears.

The East Texas Conference was held at Palestine in 1886, meeting on December 15th, Bishop Key in charge, E. F. Boone secretary. Robert L. Averill, Leon Sonfield, James C. H. McKnight, James S. Murphy, and Littleton F. Smith were admitted on trial. The following were received by transfer: W. M. Wainright, from the Missouri Conference; H. M. DuBose, from the Texas; Silas M. Thompson, from the North Texas; W. W. Hopper, C. F. Smith, and

J. W. Timmin, from the Mississippi Conference; J. C. Carter, from the White River Conference.

John C. Huckabee had died. He entered the Alabama Conference in 1848, and was employed for many years in preaching to the colored people. He was a member of the Alabama Conference twenty-one years; Texas Conference nine years, and East Texas Conference eight years. A plain man, he was an excellent preacher, sound in doctrine, and blameless in life. He died on September 17, 1886, at the house of a friend at Church Hill, Rusk County.

The following districts and elders were read out in the East Texas Conference in 1886: Marshall district, R. W. Thompson, presiding elder; Tyler, U. B. Phillips; Palestine, John Adams; San Augustine, W. B. Patterson; Beaumont, R. M. Sproule.

The year 1887 was memorable in Texas history on two accounts, both of which affected the Church. The first was a calamitous drouth, especially in the West, which had prevailed during 1886, and which reached its climax in 1887. The second was the statewide prohibition campaign and election which occurred in 1887. The prohibition campaign generated a good deal of heat, as such campaigns do, and aligned the ministry and the churches in a fierce debate. It has already been noticed that Senator Roger Q. Mills, of Corsicana, once a leader in our Church, withdrew from the Church out of resentment against what he called the "political" activities of the preachers. He was the author of that classic remark that "Hell will be so full of political preachers that their arms and legs will be sticking out at the windows," delivered at Belton during the campaign in a joint debate with the Rev. B. H. Carroll, of the Baptist Church, applying the remark to his

opponent, saying "political preachers like you."¹ While the state went "wet" in the political campaign, it certainly went "dry" from a meteorological standpoint, as the year 1887 saw the climax of a two-years' drouth, the worst thus far in the state's history. Thousands of new settlers in the west pulled up stakes and trekked back east; many church organizations disbanded, and some preachers were forced to abandon starvation charges and seek work elsewhere and in other lines.

"I was appointed to Lampasas circuit in the fall of 1885," says A. E. Butterfield (in a personal interview by the author), "and the drouth had already begun. My travel covered all of Lampasas County (except the town of Lampasas), part of Burnet, Hamilton, San Saba counties, and all of what is now Mills County. It did not rain for twenty-eight months. The people made a little corn on the creeks and in the coves in 1886, but in 1887 nothing came up—not even grass. Many trees died. Lots of people left the country, and many others would have gone if they could have gotten away. That work paid me \$35 and some odd cents in 1887, and I had a mother and sister to support. Organizations, like Farmers' Alliances, county judges, and others, in the more favored part of the state, shipped cars of corn, wheat and groceries into the western counties, to be distributed by the Farmers' Alliance or the county judges. Every recipient of relief had to sign an oath that he had no money, nothing to eat, nothing to sell by which to raise money, and that he could not get any work. I would not sign such a pauper's oath, and I left there in August, 1887, to look for work. Lots of horses, cows and sheep had died from actual

¹This "chapter and verse" quotation may be substantiated by at least one authentic living witness.

starvation. I knew one man whose whole herd of sheep had perished. The drouth was broken by a good rain on the last day of August, 1887, but of course it was too late for a crop that year. I went on looking for work and found it near Mansfield, in Tarrant County, plowing for a man at \$20 a month and board, where I remained for several months, sending most of my wages back home."

The national Congress took cognizance of the distress in Texas and appropriated \$100,000 for relief, but President Grover Cleveland vetoed the same with promptness and decision. The state Legislature then appropriated \$25,000 for relief, and the Red Cross, then an infant organization, took part in the work of rehabilitation. Clara Barton, founder and president of the Red Cross, came to Texas in January, 1887, and called together the county judges of twenty-one counties in a conference at Albany, in Shackelford County. She reported, after this conference, that more than 30,000 people in forty counties were in distress. She saw, what all westerners have seen many times since, that "the dust was rolling over the great windswept fields, and literally a heaven of brass looked down on an earth of iron."

The West Texas Conference met at Luling in 1887, the date being November 2, Bishop Duncan president, S. H. Thrall secretary. John A. Wright, Jackson B. Cox, Lorenzo D. Coggin, Robert C. Allen and L. G. Watkins were received on trial; T. F. Dimmit came by transfer from the Texas Conference. A. A. Killough had surrendered his credentials and withdrawn from the Church. William M. Ballard and J. R. Scoggins had been called by death.

William M. Ballard was a native of Texas, born in Upshur County in 1866. He was licensed to preach in 1885, and admitted the same year to the West

Texas Conference. He served but one year, but brought up a most excellent report. He went away from his second conference sick, and died at the home of his brother on December 18, 1886, the youngest member of the conference, being only three months past his twentieth year at death.

J. R. Scoggins was another young and promising member of the conference. He was born in 1859, a brother of J. D. Scoggins. He attended Granbury College two years; was licensed to preach, and served two years as a supply, being the first preacher to be sent as far west as Pecos mission. He was admitted to the West Texas Conference in 1886; appointed to Cotulla and Pearsall, and was in the midst of his first year, attending district conference at Uvalde, when he was taken sick and died.

The Northwest Texas Conference met at Fort Worth November 9, 1887, Bishop Wilson presiding, F. P. Ray secretary. J. W. Story, Geo. S. Hardy, Clarence M. Vardell, James D. Odom, Milton K. Irvin and George J. Irvin were admitted on trial. Nine transfers were announced, as follows: H. C. Jolly, from the Arkansas Conference; Jacob F. Carl, from the Mexican Border; E. F. Boone and George D. Wilson, from the East Texas; F. T. Mitchell and T. W. Rogers, from the Texas; W. H. Moss, from the North Texas; W. A. Derrick, from the Southwest Missouri; J. P. Holmes, from the Little Rock. The last named had come to Texas earlier in the year, settled his family at Georgetown, for the benefit of the school, and he was appointed conference colporter. He had died in June, 1887.

The North Texas Conference convened at Honey Grove on November 23, 1887, Bishop Wilson presiding, E. C. De Jernett secretary. Ten preachers were admitted on trial, as follows: James B. Gardner, An-

drew A. Wagnon, Lee B. Ellis, Samuel R. Hay, B. H. Webster, E. M. Clark, Leonidas L. Naugle, Emmet B. Thompson, James D. Jones, and David P. Brown. Transfers received: G. C. Hardy, from the East Texas Conference; A. C. Benson, W. H. Le Fevre, and A. K. Miller, from the Northwest Texas Conference; S. L. C. Coward, from the Louisville Conference. Wiley A. Shook, John Beverly, and John W. Fields had died.

Wiley A. Shook was a native of Tennessee, born in 1824. Licensed to preach in 1849, and admitted to the East Texas Conference in 1861. With the exception of one year in the local ranks, he had taken appointments every year until his death, which occurred at Sulphur Springs on September 29, 1887.

John Beverly was also a native of Tennessee, born in Roane County in 1829. He came to Texas in 1861, and settled in Collin County, near Plano. He was licensed to preach in 1850; was ordained a local deacon and elder, and in 1873 was admitted to the Trinity (North Texas) Conference. He died at his home near Plano on May 7, 1887.

John W. Fields belongs among the pioneer preachers of Texas, coming to the then Republic in 1844 from Kentucky at the age of twenty-seven. We have quoted at length from his diary in our first volume of History. Dr. John H. McLean came into possession of Fields's book, and turned it over to this writer for his use. It was full of miscellaneous matter, having the flavor of ante-bellum days in Texas. Fields became a charter member of the East Texas Conference at its organization—resulting from a division of the original Texas Conference—in 1844. In 1848 Fields was appointed to the new Trinity district, mostly an unorganized country, embracing the present Dallas section. Of course there was no district

parsonage, and Fields, having just married, built a one-room log cabin in Kaufman County and brought his bride to that domicile. At one time the presiding elder and his wife entertained Bishop Paine and two other preachers overnight in their log cabin. The wife fixed up the one bed for the bishop and covered the dirt floor with miscellaneous pallets for themselves and other guests. Bishop Paine refused to take her bed and piled down on the floor with the other preachers. Fields said his wife scarcely slept at all, and worried much about it afterwards, fearing that her mother would hear about the bishop sleeping on the floor.

In 1874 Fields took the superannuate relation, which he held until his death, which occurred in Terrell on November 17, 1886, and he was buried in the county where his log cabin had stood nearly forty years before. Thus Kaufman County became the final resting place of the fifth of a line of honored pioneer preachers—W. K. Wilson, J. T. P. Irvine, E. P. Chisolm, M. C. Simpson and J. W. Fields.

The Texas Conference met at Houston on November 30, 1887, Bishop Duncan presiding, H. V. Philpott secretary. Charles A. Hooper, J. L. Kenneday, L. P. Davis, J. M. Gober, Charles H. Pahn, Giles J. Leath and James M. Adams were admitted on trial. B. J. Guess transferred from the South Carolina Conference; J. P. Caldwell, from the Arkansas; R. A. Dunham, from the Mexican Border. The minutes of this year state that P. P. Norwood was "deposed from the ministry for refusing to go to the appointment assigned him," although the minutes of last year state the same thing. At any rate Brother Norwood must have been deposed—if not in 1886, then they got him in 1887.

James G. Johnson, another Texas pioneer preacher, dropped out in 1887. He was born in Illinois on March 5, 1812. He came to Texas in 1840, and joined the Texas Conference in 1841, and appointed to Franklin circuit. In 1843 he served Huntsville circuit. He was received into full connection at the conference at Robinson's in 1843, within half a mile of the place where he died forty-four years later. In 1855 Johnson was made presiding elder of the Fort Worth district, then a frontier country and Fort Worth little more than a military post. Brother Johnson's preaching was always instructive and fruitful, and his life to the very end wielded a wholesome influence. He was especially the friend of young preachers, and to them he was a wise counselor.

The East Texas Conference was held at Marshall, December 7-12, 1887, Bishop Duncan in charge, B. R. Bolton secretary. J. L. Wyche, William Sproule, James D. Burk, James M. Porter and William Pledger were admitted on trial. S. H. Nettles, G. B. Ridley and J. W. Tinnin were received by transfer. Daniel Watkins, E. D. Ogburn and M. E. Blocker had died during the year.

Daniel Watkins was born in Louisiana in 1821. He was received into the Mississippi Conference (which then embraced Louisiana) in 1845. In 1865 he was transferred to the East Texas Conference. In 1868 he was placed on the San Augustine district. He took the superannuated relation in 1886, after an active and useful ministry of forty years.

Edwin D. Ogburn was a native of Tennessee, born in 1849, the son of Rev. Josiah Ogburn, a local preacher. He was licensed to preach (having come to Texas) in 1876, and for several years was a local preacher. He joined the East Texas Conference in 1884.

Michael E. Blocker, son of Rev. Michael Blocker, was born in Louisiana in 1862, and died in Tyler, Texas, August 29, 1887. He joined the East Texas Conference in 1881. He travelled the Malakoff, Trinity, and Garden Valley circuits in succession, but failing health led him to ask for a superannuate relation. He was a tireless student, a hard worker, and gave promise of a useful ministry until death cut him down.

CHAPTER XV

THE YEARS 1888-1889-1890

A Methodist church was organized in the then village of Dallas, as we have seen, in 1850, though organization had been effected in the county, not far distant, as early as 1845. The first church building in Dallas, as we have also noted, was completed and dedicated in 1868, this being on Lamar Street, at the corner of Commerce, and called for several years Lamar Street church. In 1874 a Dallas city mission was projected, with R. W. Powers, a transfer from Mississippi, in charge. During the following year Powers organized a church on Floyd Street, mainly for the benefit of a railroad element. This church was thereafter called the Floyd Street church. In 1874 A. C. Allen, D. D., father of John R. Allen and father-in-law of R. M. Powers, also transferred from Mississippi and was stationed at Lamar Street church. In 1875 John R. Allen transferred from Mississippi and was stationed at Floyd Street church.

The Lamar Street church was burned in 1883, and the congregation was left out of doors, or shifting from place to place. The church, however, was not left penniless. It collected \$6,000 insurance on its burned property, sold its lot on Lamar Street, and also sold the old Dallas Female College property, which the church owned, and put some \$16,000 or

\$18,000 in the bank—a private bank then operating in Dallas. Incidentally, it might be noted, the college property, originally situated on Elm and Pacific, where Griffin street cuts through, was purchased by a man named Jones, from Tennessee, for \$10,000. Jones moved the college out on Bryan Street, and later sold it to the city for school purposes, receiving \$20,000 for the property. The Lamar Street congregation, with a nice building fund to start on, bought a lot on Commerce Street, at the corner of Prather, and had plans drawn and were preparing to build, when a serious calamity hit them and halted all plans. This was the failure of the bank in which their funds were deposited.

In 1884 General L. M. Lewis came to the Lamar Street congregation as pastor. He started the building enterprise at Commerce and Prather streets, undertaking to raise new money to finance the work, and through 1885 and 1886—Lewis having been returned for the second year—he carried on a slow excavating and building process, collecting weekly sufficient funds to pay off his workmen, the congregation meanwhile occupying a hired hall for its services. General Lewis died in May of his second year, and the presiding elder, R. M. Powers, secured a local preacher from Fort Worth — W. P. Wilson, editor of the Fort Worth *Democrat*—to take charge and carry on the work. At the end of the year T. R. Pierce was appointed pastor of the church, the appointment being read out for the first time as "First Church," the Lamar Street title being dropped. Pierce was pastor two years, preaching to the delight of his congregation and the city, but at the request of both the pastor and the congregation the presiding elder, Brother Powers, acted as fiscal agent for the church building enterprise, and some prog-

ress was made. In 1888 Pierce was made presiding elder of the district, and John R. Allen was appointed to First Church.

"The congregation was at that time worshipping in the basement," says Dr. Allen, in a statement furnished the writer. "The areas between the walls of the church and the retaining walls were full of mud and water. We went down into the basement on wooden steps. The auditorium was nearly finished, but the towers only went to the eaves of the roof, and the building had a very sawed-off and unpleasant appearance. It would yet cost thousands of dollars to complete the approaches to the auditorium, the auditorium itself and the two towers. As the first summer came on the water and the mud in the areas between the retaining walls and the basement proved to be occupied by innumerable frogs, whose vocal powers on many a Sunday surpassed those of the preacher.

"Brothers Powers and Pierce both advised me not to get under the financial burden of the incomplete house. Without fault of anyone, the credit of the congregation was now bad as they owed Tom, Dick and Harry. It had been heroic work to bring things to where they were, but as they began without money, and every one had paid till they were tired and sore, the prospects for going forward were poor.

"There were no two men whom I loved more than Powers and Pierce, or for whose judgment I had greater respect. But my own judgment differed with them. To me it was imperative to get out of that basement into that auditorium. So one Sunday when the congregation was good I laid the whole facts, both sides, before them, and asked them to vote on it, dollars to be ballots. Each was requested to put

down on prepared cards what they were now willing to pay to finish the church. The result was so large that the Official Board decided to finish and they put me to work collecting that money. We borrowed enough from the Church Extension Board to pay off all the debts, and then they went down into their pockets for the cash to finish and furnish the church.

"It was another big day for Dallas Methodism when we moved into that auditorium. That was the end 'of the winter of our discontent,' and the beginning of a marvelous growth of Methodism in Dallas."

The first permanent Methodist organization in Houston dates from 1841, under the pastorate of Thomas O. Summers. A brick church building was begun in 1842, but it was not completed and occupied until 1844. This building was used until 1865 when, due to previous damage or weakening by a storm, one wall of the building collapsed. A new frame structure was begun in 1866, William Rees pastor. It was completed and occupied under his pastorate, in April, 1867. In 1880, under the pastorate of Dr. S. H. Werlein, a new brick building was begun. It was completed and occupied in 1883, Dr. Werlein, who was still pastor, preaching the first sermon in the new church on December 9th of that year. The building cost \$20,000, and was thoroughly modern for the time. It occupied the same ground as its frame predecessor, the frame building being torn down and erected into a Sunday school room at the rear.

With regard to the history of the name "Shearn Church," Mrs. Blandin, in her history of the church, says (page 213): "The first church was a Methodist Episcopal Church for several years after it was built, and was known in Conference records as 'Houston

Station.' The second church was also known as Houston Station. It was never officially named, though there was some discussion as to the name. The building committee agreed that it should be named for the oldest member of the committee, but Mr. Shearn objected, and no name was officially given. When the third church was built it was suggested that it should be called 'Charles Shearn Memorial,' and a resolution was introduced probably in quarterly conference to that effect. After much debate the resolution was adopted, but the name was not recognized until 1890, when, at the request of the quarterly conference of the church, it was entered on the Conference minutes as 'Charles Shearn Memorial'."

There must be some misapprehension on this point, as we find, by examining the annual conference minutes, that as far back as 1873 the name of Shearn was applied to this appointment. Prior to that year the minutes simply show Houston, or Houston station. After 1873 it sometimes appears as Shearn Chapel and sometimes as Shearn Church, until in the 80's following the completion of the new building, the appointment is shown invariably as Shearn Church. Certainly no bishop would read out this name for more than fifteen years, prior to 1890, unless there had been a general understanding and acceptance of the fact.

In 1869 a Houston city mission was projected, with Homer S. Thrall in charge. In 1873 F. T. Mitchell was sent to the mission, and the Washington Street church was organized and a church house built. In 1882 a McKee Street church was organized by Alexander Hinkle, a local preacher (formerly an itinerant). In 1883 B. F. Johnson was appointed to this work, and a church was erected. In 1890 E. W.

Solomon, pastor at Shearn Church, began preaching and organized a Sunday school in a grove near the corner of German and Buffalo streets. Lots were bought, and Mr. S. M. McAshan built a chapel. About 75 members from Shearn Church transferred to the chapel. Thus, by the early 90's, Houston Methodism was represented by four appointments — Shearn, Washington Street, McKee Street, and McAshan.

Methodism was of slow growth in San Antonio in the early days, quite in contrast with its development there in modern times. The first church was organized by John W. DeVilbiss in 1846. A rock church building was begun, on Soledad street, in 1852, and finished in 1853. It was of two stories or of one story and a basement above ground, the upper story used for services, and the lower for school purposes. This church was called Paine Chapel, though never so designated in the appointments — the appointment being simply "San Antonio." In 1883 a lot was secured on Travis street, diagonally opposite Travis Park, and a stone building was begun, under the pastorate of W. J. Young. This was the beginning of Travis Park Church, and a new era for Methodism in San Antonio. Travis Park Church became the hive, so to speak, from which several other now important churches in the city later swarmed.

(The exact date of the organization of the first Methodist church in Fort Worth is not known, there being no record of the fact discoverable by this writer. Since both the Fort Worth district and the Fort Worth mission appeared in the minutes as early as 1856, and since Methodist preachers had preached at that point even earlier, some sort of organization must have been effected there about 1855 or 1856. The first house of worship, a frame building, valued in the conference reports variously at

\$2,500 and \$3,000, was erected in 1875, on a site acquired in 1874 at the corner of Fourth and Jones streets. In 1887 this building was moved to the rear of the lot, and a new church erected on the corner, A. A. Allison pastor and S. P. Wright being the presiding elder. This building was valued in the conference reports at \$16,500. The church was generally called Fourth Street, although in the conference appointments we have simply Fort Worth station. In 1888 the Missouri Avenue church comes into the appointments, A. P. Taylor the first preacher, and in 1889 Mulkey Memorial appears, John M. Barcus the first pastor. In 1890 the original church was designated in the appointments for the first time as First Church.

Thus by the close of the decade of the 80's Methodism in the four principal cities of the state was well on its way toward that vast city development which has characterized the modern period of our history.

Returning to the frontier, we will record some reminiscences covering early days on the upper Plains, written down by G. A. F. Parker and furnished us by his family after his late decease in 1935. Brother Parker was one of the first residents of Amarillo, entering the lumber business there in 1888, and furnishing the lumber for the first house in the town and the first church. He later became one of the leading bankers and citizens of Hereford, when that town came into existence, and was not only a leader in the church there, but one of the most prominent laymen of his conference. Says he, referring to beginnings at Amarillo:

When I reached Amarillo in September, 1888, the present site of the city was a bald prairie without a single house.

The previous year a town had been started a mile west of the present location. . . .

Mr. Wetsell had been for some years foreman for Glidden and Sandborn on the great Frying Pan ranch. It had been Mrs. Wetsell's custom on Sundays to assemble the cowboys at her house and observe the day by singing religious songs. Mrs. Wetsell is entitled to the honor of being the first religious worker on the Plains. There was no evidence of religion in Amarillo at this time. Business was transacted on Sunday the same as other days. There were several saloons and other evil forces at work, but no church and no preacher. A preacher was sometimes badly needed, but still we got along. Whenever there was a killing Judge H. H. Wallace had an Episcopal prayer book and would read the burial service.

I remember when Capt. L[illegible] came to Amarillo from down in the Valley. We held a special meeting of our commercial club to meet the Captain. He stated that he had started a town upon his ranch which he had named Roswell. He said already there were two stores, a blacksmith shop and a postoffice. The trade from his neighborhood was then going to Albuquerque, but if we would lay out a road there, Amarillo could get that trade. We decided to go after the trade, and employed J. H. Wills to get a camp outfit and plow a furrow from Amarillo to Roswell. This he did, and thereafter no freighter went astray. He simply straddled that furrow. One end was Amarillo, the other was Roswell. Later on the Santa Fe railroad built practically along the line of that furrow.

I have said that religious workers were not in evidence in Amarillo in 1888 when I first went there. It was not long, however, until the Rev. Isaac Mills, a home missionary from the Methodist Church, appeared. Rev. Mills lived at Clarendon, and his work extended east as far as Childress and west as far as he could find people. He held a meeting at our court house one week day. The court house was a plain boxed house with a dirt floor. Strange as it seems now, practically the whole town went out to hear him. He preached

a sermon, prayed, and sang a hymn, with just a little help from the audience, and then took up a collection for foreign missions. He called upon me to pass the hat, and as I did so I could not help laughing as I reflected that in no country upon earth could be found a people who needed the gospel any worse than we did. Yet those old frontiersmen, rough looking as they were, threw dollars into the hat, where now we get only nickels and dimes.

After a time Brother Mills came again, bringing with him Rev. Jerome Haralson, of Weatherford, presiding elder, as it was explained to us that Amarillo was in the Weatherford district which covered a territory which is now practically the same as the Northwest Texas Conference. This time the preachers stayed several days, and organized a church. There were seven charter members, of whom I am the only one now living. The next move was to erect a church building. This we did early in 1889.

The Amarillo Methodist Church grew. Our first station preacher was Rev. B. F. Jackson, a young man who had just graduated from Vanderbilt University. Under his leadership we held a camp meeting in Palo Duro Canyon. People came for hundreds of miles around, and we had a great meeting.

It was a great day for our Church when Nicholas Thompson, an old Norwegian, who had been a sailor, joined us. He was the only man we had who could pray in public, and he was called upon every service. We couldn't understand much that he said, but he was very earnest and fervent in his prayers, and we all felt sure that the good Lord understood even if we could not.

In addition to the foregoing narrative, we gather some details which were omitted by Brother Parker, from an article published in an Amarillo paper in 1928. From this we learn that the date of the organization of the church in Amarillo was November 23, 1888. We learn also concerning the new church erected the following year that "Parker carried the

key," and that "strict investigation, not of creed, but of moral character, was made by Mr. Parker of anyone who asked to preach in the new church. Instances are told of absolute refusal of the requests, and advice to leave town immediately when the preacher applicant did not qualify." It should be added that this applied to strange or unknown preachers who dropped into the place, as the Methodist church was the only building for worship in town, and all comers sought access to its pulpit. We learn also, with regard to the camp meeting in Palo Duro Canyon, that the railroad furnished the tents for campers, and the LX, Frying Pan, and T Anchor ranches furnished the beeves.

And now a word from Brother Mills may well close this part of the narrative. The following is a report from him in the *Advocate* in September, 1889:

Isaac L. Mills, Sept. 19: Our fourth quarterly meeting has just passed. Bro. Haralson was with us, looking closely after the interests of the church. Preached four sermons, all full of power and the Holy Ghost, edifying the church and delighting all who heard them. At 11 o'clock Sunday our church at Claude was dedicated. The sermon and dedication service were very impressive—scarcely a dry eye in the congregation. And then followed the sacrament, which was, I believe, the best communion service I ever attended. Six accessions to the church, and the membership greatly revived. Bro. Haralson promised to return the second Sunday in October and dedicate our church at Amarillo, which we will have ready by that time. We have another church house at Washburn, making the third one, which will soon be ready for dedication. The membership is more than double what it was at the beginning of the year, and we will have the third house ready for dedication by conference. To God be all the glory.

The stretch from Weatherford to Amarillo was too much even for an early day western presiding

elder, and following the completion of the Denver railroad and the development in the northwest, a new district was created in 1888, with Vernon as headquarters, which itself came to be called the "jumbo district," on account of the vast territory covered. Jerome Haralson, who had been on the Weatherford district for two years, was continued on the Vernon end of his old district. The preachers and their appointments in the Vernon district for 1888, 1889, and 1890 were as follows:

1888—Jerome Haralson, presiding elder.

Vernon station, H. C. Jolly.

Vernon circuit, A. B. Trimble.

Seymour circuit, J. R. Henson.

Benjamin circuit, N. B. Bennett.

Mangum mission, J. T. Hosmer; M. K. Irvin, junior preacher.

Canadian City mission, E. T. Bates.

Clarendon mission, I. L. Mills.

Childress mission, R. M. Morris.

Margaret mission, G. S. Hardy.

Estacado mission, J. B. Hawkins.

Throckmorton circuit, C. W. Irvin.

Farmer circuit, to be supplied by S. J. Vaughan.

1889—Jerome Haralson, presiding elder.

Vernon station, Charles O. Jordan.

Harrold mission, A. B. Trimble.

Childress and Quanah, J. R. Henson.

Margaret mission, G. S. Hardy.

Clarendon mission, I. L. Mills.

Amarillo mission, B. F. Jackson.

Benjamin mission, N. B. Bennett.

Chillicothe circuit, J. D. Odom.

Seymour station, J. E. Walker.

Farmer circuit, S. J. Vaughan.

Throckmorton mission, J. B. Hawkins.

Mangum mission, W. A. Derrick.

Frazier mission, J. T. Hosmer.

Plainview mission, R. M. Morris.

1890—M. K. Little, presiding elder.

Vernon station, Chas. D. Jordan.

Vernon mission, L. G. Rogers.

Childress and Quanah, J. R. Henson.

Chillicothe circuit, J. D. Odom.

Mack circuit, A. B. Trimble.

Seymour station, D. H. Dickey.

Benjamin mission, N. B. Bennett.

Margaret mission, Jas. N. Gibson.

Amarillo mission, B. F. Jackson.

Plainview mission, R. M. Morris.

Della Plain mission, supplied by W. B. Ford.

Clarendon mission, C. S. McCarver.

Duke mission, W. A. Derrick.

Mangum mission, Thos. Duncan.

Frazier mission, Geo. S. Hardy; J. T. Hosmer,
supernumerary.

Wellington mission, supplied by J. W. Linderman.

Vernon Wesleyan College, J. Haralson, Agent.

We were expecting a college to appear in this fast growing country, and here it is—Vernon Wesleyan College, at least in name. A large campus was laid out on the hills west of the city, overlooking the Pease River valley. A foundation was laid for a building, but there the work was stopped, due to a severe drought which prevailed for several years, and work was never resumed. Further word will be added concerning this project in a later chapter.

To show the development throughout the whole of the northwest and west during these years we will give the appointments for the Abilene district, which, it will be recalled, was created in 1883, five years ahead of the Vernon district.

1888—J. A. Wallace, presiding elder.

Abilene station, C. S. McCarver.

Belle Plains and Baird circuit, R. F. Dunn; J. T.

L. Annis, supernumerary.

Sweetwater circuit, A. K. Miller.

Buffalo Gap circuit, B. A. Snoddy.

Albany station, W. D. Robinson.

Lytle mission, J. P. Hulse.

Cottonwood circuit, supplied by W. L. Gaddis.

Big Springs station, M. L. Moody.

Colorado station, J. H. Wiseman.

Cisco station, Thos. C. Ragsdale.

Breckenridge circuit, supplied by A. P. Payne.

Sipe Springs circuit, R. R. Raymond.

1889—J. A. Wallace, presiding elder.

Abilene station, J. W. Hampton.

Albany station, supplied by C. C. Armstrong.

Cisco station, Thos. C. Ragsdale.

Colorado station, J. H. Wiseman.

Big Springs station, J. T. L. Annis.

Baird circuit, R. F. Dunn.

Sweetwater circuit, supplied by J. H. Chambliss.

Buffalo Gap circuit, B. A. Snoddy.

Anson circuit, R. R. Raymond.

Roby mission, John M. Hackett.

Stonewall mission, J. Reese.

Snyder mission, A. K. Miller.

Abilene mission, Geo. M. Calhoun.

Haskell mission, James N. Snow.

1890—John A. Wallace, presiding elder.

Abilene station, J. W. Hampton.

Abilene mission, T. L. Adams.

Colorado station, B. R. Bolton.

Colorado mission, J. W. Montgomery.

Albany station, C. C. Armstrong.

Big Springs and Midland, J. T. L. Annis.

Baird circuit, B. A. Snoddy.

Sweetwater circuit, J. H. Chambliss; T. G. Patterson, junior preacher.

Buffalo Gap circuit, J. T. Rascoe.

Anson circuit, I. L. Mills; G. M. Calhoun, junior preacher.

Haskell station, J. N. Snow.

Haskell mission, M. W. Rogers.

Roby mission, J. E. McCleskey.

Hittson mission, supplied by T. R. Taylor.

Snyder mission, R. V. Galloway.

Stovall mission, M. R. T. Davis.

Throckmorton circuit, Wm. E. Garvin.

In connection with the appearance of G. S. Hardy in the list of appointments for the Vernon district, first in 1888, Hardy's work then and thereafter in the west merits a pause for consideration. He was in the regular work more than forty years; presided in five or six districts; was a delegate to several General Conferences, and today, though a worn-out and retired member of the Northwest Texas Conference, he numbers his loving friends by the scores. At our request, but over his protest that he has nothing of importance to relate, he has prepared the following sketch for this History:

I went to Margaret in the fall of 1888. My first job was to build the parsonage, which was soon accomplished. It was furnished with an entire equipment, which I purchased in Vernon at a total cost of thirty-five dollars. My presiding elder said, in writing it up, that we were ELEGANTLY set up.

It was estimated that there were within the bounds of the charge, which included all of the now Foard County and Big Valley (now Medicine Mound in Hardeman County) about sixty members. There was only one organization. I do not now remember the number of that organization. There were four regular preaching places, namely: Margaret, Upper Paradise (now Thalia), Sand Rock (three miles west of the now town of Crowell), Big Valley, north of Pease River, and several irregular points that were reached as oppor-

tunity was found. I organized at all three of the regular places, viz: Big Valley, Upper Paradise, and Sand Rock. We had good meetings both the years that I served that charge. First year at Margaret there were 12 conversions, at Paradise about 10, at Big Valley around 25, and at Sand Rock where I held a five days meeting there was the greatest little meeting that I ever witnessed. At its close 27 joined our church, 17 the Baptist, and 10 the Campbellites. The second year the charge was slightly changed. Big Valley was put with the Chillicothe charge, which was organized that fall, with J. D. Odom as pastor, and Lower Paradise, now Wesley Chapel, was put with Margaret. We had good meetings at that place, Bannister Chapel, and Margaret. Bannister had taken the place of Sand Rock. We built a church there the second year — the first church building in Hardeman County. You will understand that all the present Foard County was then in Hardeman County, and Margaret was then the county seat.

While the church building was in progress, an incident occurred which I have never to this day been able to get rid of. After raising all the funds we could, we applied to the Conference Board of Church Extension for aid. The application was sent by me to Conference, with the request that I drop Brother Hartman a card as early as the Board acted on it, informing him what to expect. They were intending to go to Vernon immediately to purchase the lumber for the building, provided the Board granted the help asked for. The Board's funds were exhausted before they reached our application. They recommended our application and sent it on to the General Board. In writing to Hartman, on a postal, I said: "The Dom. Board"—meaning the Conference Board—"has no money; they have recommended our application to the Gen. Bd." I was not careful in making my letters plain, as is often the case with me, and he read it thus: "The DAM Board has no money." Well, I have never heard the last of that. One of the officials asked Hartman if he had heard from me with reference to the help expected. He replied, "Yes, he didn't get us any help, but what he done for that Board was aplenty."

After two years here, I was sent to Frazier, to follow the "Immortal Hosmer." My charge here included nine preaching places, and about all of the south half of old Greer County in Oklahoma, which was supposed to belong to Texas then. Frazier, Martha, Center Point, Prairie Hill, Union, Plue's Valley, Altus and North Fork, with as many other places as could be reached. The county was thickly settled, there being a family on almost every quarter section. I had seven local preachers in the bounds of the charge besides Brother Hosmer who had taken the supernumerary relation that year and had settled on a quarter section near Martha. I called my preachers in a meeting and we held a "Local Preacher's Conference," and I assigned each one his work. In this way we managed to cover the territory. Some of the preachers rendered valuable service; in several instances holding successful revivals. In one of these meetings R. N. Broyles was converted. Broyles was afterward licensed to preach, and he was a most successful worker. He did not live many years, but there were hundreds converted under his ministry. Among these local brethren was old Brother Hussey, the father of A. H. Hussey; Bros. Brice, Turner, Chisum, and others. During my first year there the parsonage was built. There were many accessions to the church, and good meetings were held in about every place. In June, 1891, there came a week's heavy rain. The ground was soaked with all the water it could hold, and one night about dark a heavy rain fell, continuing until eleven o'clock. Salt Fork of Red River broke over its bounds several miles northwest of Frazier and followed a low valley down through the town of Frazier. The water in the main section of the town was waist deep. It was two feet deep in every business house in the town, and there were only about three or four residences that it did not run in. It happened that the parsonage was one of the few houses that was not flooded. The current was so swift down Main street that they had to stretch a rope across the street so that in wading across they could hold on to the rope. The country was infested with big light colored prairie snakes. These snakes were not accustomed to water; they were washed down by the

current into the stream and would catch at everything they passed, trying to extricate themselves from the water. They said that several such reptiles were found in every house in which water had gotten. In crossing the main street these snakes would lay hold of a fellow and they said that you could hardly get loose from them. Old Man Ferguson said that one caught on to him and that he liked to have kicked all the water out of the river trying to free himself from that snake. He said that he knew that it was twenty feet long. I guess he was like the cashier of that Buda Bank that Mrs. Rebessa Bradley Rodgers robbed several years ago with a little unusable pistol. When the cashier was giving his testimony in the case, he was asked if this was not a very small gun that was pulled on him. He replied that it looked big to him. I guess that that snake looked twenty feet long to Ferguson.

After two years of service at Altus (I have failed to state that the town was moved to a point two and a half miles east of where Frazier stood, as a result of that overflow, and its name changed to Altus), I was next moved to Quanah and Childress, where I remained for four years. I had a very good quadrennium here. The church building at Quanah had the foundation laid when I reached that place, but work had been suspended for lack of funds. We soon rallied and the house was completed and seated with opera chairs, which we then thought were "swell." I shall never forget our first service in that church. We had good meetings and many accessions here. In two meetings, one at each place, conducted by Abe Mulkey, we had about 250 conversions. The last three years we had one of the most severe drouths ever known in that section. During one quarter I lettered out one hundred and forty-eight members. It looked at times as if we would have no one left. Every pastor in that region left except myself.

From Quanah I was placed on the Gatesville district.

For the first time we have as many as three bishops dividing up the Texas conferences, and for the first time two conferences were held simulta-

neously—the North Texas and the Northwest Texas, Bishop Key presiding in the former and Bishop Hendrix in charge of the latter. Bishop Duncan held the other three conferences, opening the West Texas at Victoria on November 7, 1888. H. S. Thrall was secretary.

S. W. Thomas and W. F. Gibbons were admitted on trial. W. W. Pinson and J. D. Scott were received by transfer from the Texas Conference. Three preachers also who had been connected with the Mexican Border Mission Conference transferred back to the West Texas—William Monk, W. T. Thornbery, and Wm. P. McCorkle. George Hinson had withdrawn, and Robert H. Belvin had died.

Robert Hixon Belvin was born in South Carolina in 1820. He was licensed to preach in Texas in 1845, and joined the Texas Conference in 1847. He continued in the work until 1855, when he located. He was re-admitted to the Rio Grande Conference in 1859 and placed on the Goliad district. He was engaged for a few years in school work, and in 1868 was appointed to the San Antonio district. In 1879 he was appointed to the Corpus Christi district. He died at San Marcos April 17, 1888. He was a man possessed of a fine and well cultivated mind, of sound judgment, and was always an acceptable pastor and preacher.

The Northwest Texas Conference met at Weatherford on November 14, 1888, Bishop Hendrix presiding, G. W. Swofford secretary. The following were admitted on trial: Thomas C. Reynolds, W. H. Terry, D. C. Ellis, Charles N. N. Ferguson, Jacob G. Miller, B. A. Snoddy, and William H. Harris. J. G. Putman, who had gone away for a year or two transferred back from the Denver Conference; A. K. Mil-

ler, from the North Texas; F. C. Stephenson, from the Los Angeles. The last named had charges preferred against him, and his case was referred to the presiding elder of the Gatesville district.

Rigdon J. Perry had died during the year. He was born in South Carolina in 1816; joined the Alabama Conference in 1865, and transferred to the Northwest Texas in 1868. He located in 1875, but was re-admitted in 1879. He took the supernumerary relation in 1883, which he held until his death, on January 5, 1888. He had early taken up the study and practice of medicine, and his ministry was a double one, both to the souls and bodies of men, and he was successful in both fields.

Sam O. Gafford had also died during the year. He was born at Honey Grove, Texas, in 1861. He was admitted to the Northwest Texas Conference in 1886. He served two charges — Vineyard City and Seymour, dying at the latter place in September, 1888.

The North Texas Conference met at Denison on November 14, 1888, Bishop Key presiding, E. C. DeJernett secretary. S. W. Rogers, C. M. Harless, C. H. Peele, W. H. Brown, W. F. Hodnett, and Stuart Nelson were admitted on trial. C. O. Jones transferred from the Southwest Missouri Conference; W. W. Graham from the Texas; A. T. Crawford from the Tennessee; F. C. Mayberry from the Louisiana. Samuel J. Hawkins had died.

He was born in Tennessee in 1830. He was licensed to preach in his twenty-first year, and the following year joined the Memphis Conference. After three years he transferred to the Louisiana Conference, in which he served eleven years. In 1867 he came as a charter member of the Trinity Conference, in which he served continuously and faithfully until his death. He filled circuits, stations and dis-

tricts, and was at one time associate editor of the *Texas Christian Advocate*, and filled other responsible positions. He was a thoughtful, instructive preacher, and was always able and willing to defend the doctrines of Methodism.

The Texas Conference was held at Huntsville, meeting on November 21, 1888, Bishop Duncan presiding, H. V. Philpott secretary. J. W. McMahan, W. H. Brooks, J. W. Harman, and S. W. Holt were received on trial. The following were received by transfer: J. W. Davis, J. W. Horn, P. H. Crumpler, J. T. Browning, W. M. Wimberly, C. R. Shapard, E. B. Chappell, E. H. Harman, E. W. Solomon, and A. J. Anderson. James A. Duncan was expelled, and R. A. Durham had died

R. A. Durham was a Georgian, but came in early life to Texas. He attended Vanderbilt University three years, then returned to Texas and entered the practice of law at Cleburne, but in 1882 he was admitted to the Northwest Texas Conference. After a year or two he transferred to the Denver Conference and served in Colorado and New Mexico. His health failing, he transferred to the Texas Conference and was appointed at Huntsville, but he died before reaching his appointment, his death occurring at Dallas where he had stopped for treatment of physicians.

The East Texas Conference met at Crockett on November 28, Bishop Duncan presiding, B. R. Bolton secretary. J. W. Bradford, Edgar R. Large, O. C. Fontaine, H. Twomey, and V. A. Godbey were admitted on trial. H. G. Scudday, D. F. C. Timmons, M. G. Jenkins, J. W. Lively, and H. C. Parrott came by transfer. One of the old timers of Texas Methodism had gone to his reward during the year, this

being Daniel Morse, a native of Massachusetts, born in 1811. At the age of nineteen Morse, in company with a neighbor boy, left home, took passage on a vessel and landed at Savannah, Georgia. Morse went to the interior and took up the occupation of a shoemaker. While attending a camp meeting near Athens, Georgia, he was converted and joined the Methodist church. He soon took license to exhort; was licensed to preach, and soon afterwards became a member of the Mississippi Conference. He came to Texas in the early 50's, and one of his first appointments was as presiding elder of the Austin district. He served in this conference until 1867, when he transferred to the East Texas Conference. His last appointment in this conference was as presiding elder of the Beaumont district. In 1881 he took the supernumerary relation, and with his wife settled down in his home near Marshall. After two years he took the superannuate relation. He died on February 6, 1888, full of years and labors, honored and well beloved by all his brethren. He was buried at Rock Springs church in Harrison County.

CHAPTER XVI

THE YEARS 1888-1889-1890 (Continued)

BISHOP KEY was assigned the whole state of Texas for his dominion in 1889. In fact, he had moved to Texas, the first bishop to call Texas his home, having taken up his abode in Waco. His supervision in Texas during this period added strength and prestige to the "Second Blessing" movement, which was running at high tide through these years. Bishop Key held to the second blessing view of sanctification; openly avowed and advocated it, but he was never of the fanatical or controversial type, and his genuine piety and consecration were never questioned. However, a good deal of fanaticism arose out of the movement, and controversy was rife everywhere. The files of the *Advocate* reflect this condition, as its columns were full of discussions of the "Holiness" question. James Campbell had come to the editorial management of the paper, "to sit on the lid" and hold things down, and he is said to have been one of the very few church leaders in the state who did not become even slightly tinged with the second-blessing doctrine.

The West Texas Conference met at Seguin on October 23, H. S. Thrall secretary. William J. Sims, J. W. Sims (brothers), Joseph W. Gibbens, and John C. Ballard were admitted on trial. Ten transfers

were received, as follows: John A. Wright, from the Mexican Border Mission Conference; E. K. Denton, Robert M. Chenault, Thales B. Reams, from the Tennessee Conference; J. T. Stanley, from the North Texas; J. W. Holt, S. W. Holt, from the Texas Conference; F. S. Parker, from the Los Angeles; William E. Rutledge, from the White River; Thomas D. Armstrong, from the East Texas. Henry T. Harris and Richard Thomas Barton had died during the year.

Henry T. Harris was born in Fayette County, Tenn., in 1855. He attended Vanderbilt University, and then took charges in Missouri, serving both in Kansas City and St. Louis, from which latter place he transferred to the West Texas Conference. He served two years, filling the Boerne and San Diego missions, when death cut him down. He died at Kaufman, Texas, at the home of a brother, on June 9, 1889.

Richard T. Barton was born at Winchester, Va., in 1826, and died at Rockport, Texas, October 2, 1889. He was a member of the Holston Conference about fifteen years, spending a part of this time in school work. He came to Texas and taught at Goliad and Rockport. His life was a useful one, both as a preacher and as a teacher, and his passing was much lamented.

The Northwest Texas Conference met at Belton on November 6, 1889, F. P. Ray secretary. The class for admission rivalled that of a former year, both fourteen in number, the highest number thus far in the history of the conference. The following were received: John M. Hackett, Edward J. Maxwell, Morton E. Hawkins, George M. Calhoun, Isom N. Burks, Jas. M. Snow, Hiram A. Boaz, William B. McKeown, Benjamin F. Jackson, William C. Hilburn, W. S. P. McCullough, Thos. J. Lasseter, Mc. M. Smith,

Stephen J. Vaughan. Abram Long came by transfer from the Arkansas Conference; J. E. Walker, from the North Texas Conference; C. D. Jordan, from the Alabama Conference; Jerry Reese, from the North Georgia Conference. J. P. Stanfield, Robert Crawford, and Robert M. Shelton had been called by death.

Concerning J. P. Stanfield the committee on memoirs simply reported: "We have almost no information. He was on the superannuated list the entire time of his connection with our conference, and has lived outside its bounds. The reports that come to us are that he was a good man."

Of Robert Crawford, we have had him on our list as far back as 1839, among the first to be licensed to preach in Texas. He was licensed to exhort by Dr. Martin Ruter in March, 1838, and licensed to preach by Joseph P. Sneed in December, 1839. He was present at the organization of the Texas Conference at Ruttersville in December, 1840. We see, therefore, that a real patriarch had passed from earth when Robert Crawford died. He was not only one of the oldest of our ministers, but he was a veteran of the Texas wars, having been present and active in the battle of San Jacinto. Robert Crawford was born in South Carolina in 1815, of English parentage, but his father had been in this country long enough to become an American patriot and a soldier in the Revolutionary War. He was reared in the Calvinistic faith, but coming under the influence of a Methodist revival, he was converted and joined that church. He was making preparations to enter LaGrange College, with a view to the ministry, when the Texas revolution broke out, and he joined with other young men who came out from Tennessee to fight in the war. After the war he served succes-

sively in the Texas, East Texas, and Northwest Texas conferences. He was a delegate from the East Texas Conference to the General Conference in 1850. He was superannuated in 1873 and held that relation until his death, which occurred at Franklin, Texas, in November, 1888. "He took a hand in scattering the first seeds of Methodism in Texas soil," says his memoir, "and lived to see them bring forth a magnificent and ever increasing harvest."

Robert McAllister Shelton was a native Texan, having been born in Lamar County, Texas, in 1859. His grandfather had come to Texas from Virginia at a very early day, when R. M. Shelton's father was only a youth. The father was educated at McKenzie College, but died while Robert was very young. The mother died also when he was but nine years of age. But aided by an uncle and an older sister he made his way and secured a good common school education. He was licensed to preach in his twentieth year by Dr. J. H. McLean. He afterwards spent four years at Vanderbilt, and in 1884 was admitted to the North Texas Conference, but was immediately transferred to the Northwest Texas Conference. He served Graham, Jacksboro, and Springtown, and was appointed to a professorship at Southwestern, but resigned and returned to the pastorate. He was appointed to Belton station in 1888, and died while pastor there, on August 22, 1889. "He possessed in a prominent degree all the virtues and graces which go to make a true man," says his memoir.

The North Texas Conference was held at Greenville in 1889, meeting on November 20, C. I. McWhirter secretary. The largest class on record for any Texas conference was admitted on trial, a total of eighteen. The following constituted the class: Lee A. Hanson, James A. Kerr, Leander H. McGee, Atwell

W. Clark, William A. Stucky, James N. Hunter, Joseph D. Hudgins, Marcus L. Blaylock, Joseph C. Moore, Evan D. Cameron, James M. Dunn, James I. Lavender, Travis C. Ely, Robert C. Hicks, Dudley T. Brown, James L. Morris, Joseph P. Rodgers, Alfred J. Lovett. The following were received by transfer: E. M. Murrill, from the Tennessee Conference; P. B. Reams, from the West Texas; William M. Adams, from the North Mississippi; Webster Full, from the St. Louis; Josiah Godbey, from the Illinois; T. L. Adams, from the Memphis; F. A. White, from the Western; G. F. Boyd, from the North Alabama. L. M. White and C. J. Sherwood were expelled. Thomas W. Morton, J. Clark Smith, and A. T. Crawford had been called by death.

Thomas W. Morton was a native of Georgia, born in 1851. He came to Texas in 1879, and was admitted to the North Texas Conference in 1881. He served Newport and Chico circuits, and Wills Point and Whitesboro stations, when, due to bad health, he took the superannuate relation. He died at Wills Point in 1889.

J. Clark Smith was born in Illinois in 1835. His family moved to Texas in his early childhood. He was licensed to preach in 1854; attended McKenzie College, and was admitted to the East Texas Conference in 1856. He served one year, was located for two years, and then came back and continued in the conference until death. He was pastor at Greenville, Ladonia, Sulphur Springs, Pittsburg, and Sherman; presiding elder of the Jefferson district, and subsequently was at Kaufman, McKinney, Texarkana, and Denton. He transferred to the Florida Conference, but returned after one year. He was a man of pure and blameless life, and faithful in every duty entrusted to him. He died at Terrell on August 24, 1889.

A. T. Crawford had died while serving Pilot Point station, having been in the conference but one year. He was born in Tennessee in 1836, and joined the Tennessee Conference in 1860, in which conference he served faithfully until his transfer to the North Texas Conference in 1888.

The Texas Conference met at LaGrange on December 4, H. V. Philpott secretary. D. H. Hotchkiss, John L. Russell, Samuel H. Morgan, James M. Sitten, and H. G. Williams were admitted on trial. E. D. Mouzon and W. T. Keith were received by transfer. John E. Stovall had died.

John Edwin Stovall was a native Texan, born in Rusk County July 24, 1860, the son of Rev. F. M. Stovall. He was graduated with the A. B. degree at Southwestern, and took his theological course at Vanderbilt. He was appointed as a supply to Huntsville in 1886; then appointed to Austin city mission, and to LaGrange station. He was returned to LaGrange in 1888, in which place he died in June, 1889. His ministry had begun with great promise, and his untimely death was universally regretted.

The East Texas Conference was held at Rusk in 1889, convening on December 12th, B. R. Bolton secretary. Charles B. Smith was the lone candidate for admission. John F. Neal and W. G. Riley were received by transfer. There were no deaths during the year, and the annals of the conference for this year are short and simple.

A copy of the general minutes of the Methodist Episcopal Church for 1889 — about fifteen years later than our last report on the work of this body — shows that this church now has three conferences in Texas; namely, Texas and Austin conferences (white), and West Texas (colored), besides a German conference. The Texas Conference was com-

posed of the following districts: Houston, Huntsville, Marshall, Navasota, Palestine, and Paris. A church membership of 10,335 was reported, and 180 church buildings, valued at \$170,800. The Austin Conference had but two districts—the Austin district, embracing Fort Worth and Dallas, the presiding elder living at Fort Worth, and the Clarendon district, the presiding elder's post-office being Denton. This conference had but 1,020 members, but reported 22 churches, valued at \$111,650, the churches at Austin, San Antonio, Fort Worth and Dallas being valued at \$25,000, \$15,000, \$13,000, and \$15,000 respectively. The West Texas Conference had four districts—Austin, Waco, San Antonio, and Columbus. There was a church membership of 7,975, and 93 churches, valued at \$92,350.

The General Conference of the Methodist Episcopal Church, South, in 1890 met in St. Louis on May 7th. The following were the delegates-elect from the Texas conferences:

East Texas — Clerical: James Campbell, John Adams; lay: T. S. Garrison, J. R. Heartsill.

North Texas — Clerical: J. H. McLean, R. M. Powers, M. H. Neely, J. M. Binkley, T. R. Pierce; lay: I. W. Clark, H. W. Lightfoot, F. H. Welch, William White, J. A. Weaver.

Northwest Texas — Clerical: H. A. Bourland, J. Fred Cox, Horace Bishop, Samuel P. Wright, E. L. Armstrong; lay: I. A. Patten, J. D. Thomas, J. W. Lyle, George T. Jester, C. E. Maule.

Texas Conference — Clerical: I. G. John, E. S. Smith, H. V. Philpott; lay: Thomas B. Stone, J. N. Brown, B. D. Orgain.

West Texas — Clerical: W. H. H. Biggs, B. Harris, William Monk; lay: M. N. Shive, V. M. West, J. E. Pritchett.

Two bishops were elected at this General Conference — Atticus G. Haygood and O. P. Fitzgerald. Bishop McTyeire had been called from the ranks of the episcopacy by death. Connectional officers were elected as follows: editor of *Christian Advocate*, E. E. Hoss; book editor, W. P. Harrison; three missionary secretaries were elected—I. G. John, A. Coke Smith, and H. C. Morrison; church extension secretary, David Morton; Sunday school editor, W. G. E. Cunnyingham.

The most important action taken at this conference, as it affected Texas, was the creation of the New Mexico Conference, in which was incorporated all that part of western Texas lying beyond the Pecos River, being until now the frontiers of the West Texas Conference. The new conference embraced an immeasurable stretch of unsettled and mostly unknown country. The vast portion of western Texas ceded to it by the West Texas Conference included but three appointments, so far away and so far apart that one might almost liken the distances to interstellar spaces. These appointments were El Paso station, reporting 93 members; Fort Davis mission, with 30 members; and Pecos mission, having 70 members. As all these points were virtually out of reach of the organized work, an El Paso district was created in the West Texas Conference in 1888, which reached up into New Mexico and took in such churches or prospects as existed there, including Roswell. A. J. Potter was appointed presiding elder of the district, and William Monk went out there with him, being assigned to the La Luz mission (New Mexico). For once these old war horses of the frontier had all the territory to range over they wanted. Potter gave it up after one year and took the superannuate relation (for only one year, however, as the

next year we find him beating around on the frontier, at Sterling City). Monk remained in New Mexico another year, being assigned to Silver City mission, then he returned to civilization and also took the superannuate relation. It was the fitting thing to do to throw all the trans-Pecos country into the one vast field of hope and adventure of the New Mexico Conference, as was done in 1890, since which time a conference of real solidarity and achievement has developed.

The conferences of 1890 were again divided up among three bishops, Galloway being in charge of the West Texas, Texas, and the East Texas, Key holding the Northwest Texas, and Haygood holding the North Texas. The West Texas was held in San Antonio on October 29, H. S. Thrall secretary. The following were admitted on trial: Asa B. Bynum, William R. Crockett, Thomas S. Ballard, Joe F. Webb, Samuel J. Drake, and J. Albert Phillips. The following were received by transfer: Theophilus Lee, John M. Alexander, from the Tennessee Conference; F. H. C. Elliott from the Denver Conference; William Monk, James A. King, Robert Hodgson, from the New Mexico; New Harris, from the Memphis; Charles W. Snow, from the South Georgia; J. A. Greening, from the Southwest Missouri. James G. Walker, James B. Dibrell, and Thomas Myers had died during the year.

James G. Walker was born in Monroe County, Illinois, in 1811. He was for many years a minister of the Methodist Protestant Church, and was president of the conference in Arkansas. In 1859 he took work in the Indian Mission Conference of the M. E. Church, South, and in 1867 was transferred to the West Texas Conference. He served San Antonio and Seguin stations; was Sunday school agent, and

served in succession on the Victoria and San Antonio districts. He represented his conference in the General Conference, and also on the Joint Board of Publication and the Board of Curators of Southwestern University. He died at Uvalde on January 6, 1890.

James B. Dibrell was a native of Kentucky, born in 1854. The family moved to Guadalupe County, Texas, three years later. Young Dibrell graduated at Emory and Henry College, Virginia, in 1877, and was admitted to the West Texas Conference the same year. He served Pleasanton, Floresville, and Corpus Christi station, then because of poor health took a local relation. The following year he was re-admitted, but lung trouble prevented his going on very long. He died near Seguin April 5, 1890, leaving a wife and seven small children.

Of Thomas Myers, we have seen — in our first volume — that he did his best work pioneering in the southwest back in the 1850's. His exact age no one seemed to know, but the writer of his memoir supposed him to be in his nineties when he died. As early as 1830 he was a missionary among the Cherokee Indians in Georgia. When the Indians were put on their reservation in the Indian Territory by the U. S. Government, Myers went with them, by appointment of the Government. As a local preacher he made his way to southwest Texas, and served frontier missions as a supply. In 1859 he was received on trial into the West Texas Conference. He filled regular appointments for several years, then took the superannuate relation and settled with his wife at Rockport. She died two years before he was called, and he found a home with a good friend, where he died on July 4, 1890, respected and loved by all.

The Texas Conference, next in order, met at Caldwell on November 12, 1890, Bishop Galloway presiding, H. V. Philpott secretary. The following were received on trial: William Francis Stoddard, William D. White, Thomas A. Williford, Harry May, William T. McDonald, Ira B. Gordon, John W. Brazelton. No one came by transfer. This conference, like the West Texas, had a heavy death roll, the following being on the list: J. L. Lemons, Milton H. Porter, J. W. B. Allen, N. A. Cravens, Alexander Hinkle, and A. L. P. Green.

J. L. Lemons was a native of Blount County, Tennessee, born in 1844. He was licensed to preach in Washington County, Texas, in 1870, and admitted to the Texas Conference in 1871. He had been appointed to his ninth charge, all circuits, in 1889 when in February, 1890, he was taken with pneumonia and died within a week. He was not a brilliant man, but was of sterling quality, and always did his work faithfully.

Milton H. Porter was born in Maury County, Tenn., March 7, 1830. The family early moved to Texas, and at the age of twelve Milton was converted at a camp meeting held at Waugh Camp Ground by Robert Alexander. He was licensed to exhort in 1850, and to preach the same year. He was educated at McKenzie College, and admitted to the East Texas Conference in 1854. His first charge was McKenzie College and Clarksville. That year he built the first Methodist church house in Clarksville. In 1855 he was appointed to take charge of the Starrville Female College, which he conducted three years. In 1859 he transferred to the Texas Conference. For two years he was a chaplain in the Confederate army. Returning to the regular work, he served various circuits and other charges, including the

Austin district, with but one or two short intermissions, almost up to the time of his death. He passed away in the night, while asleep, on April 12, 1890. He was an interesting preacher, and served the Church faithfully.

J. W. B. Allen was born in Georgia in 1819, and died at Flatonia, Texas, August 16, 1890. He was a local preacher for several years, and then entered the itinerancy, but again became local. In 1852 he came to Texas, and in the late 50's entered the Texas Conference, serving circuits and stations and a period on the Columbus district. In 1872 he transferred to the Northwest Texas Conference and was stationed at Fort Worth. He filled subsequently Lampasas, Brownwood, and other places, taking the superannuate relation in 1881. He later removed to Fayette County, and transferred back to the Texas Conference.

Nehemiah A. Cravens was born near Hartford, Kentucky, in 1807. He joined the Kentucky Conference, at the age of eighteen, in 1825. After five years he located; later removed to Alabama, studied medicine, and practiced a few years. He was admitted to the Alabama Conference in 1847. In 1850 he was transferred to the Texas Conference and was sent as a missionary to Brownsville, and for two heroic years he labored in that place. He next spent a year at Galveston, when he was transferred to the Louisiana Conference. In 1874 he came back to the Texas Conference and was stationed at Shearn Church, Houston. He subsequently served Bryan station and Galveston district. He took the superannuated relation in 1877 and settled at Galveston, but in 1886 moved to Waco. He died on March 4, 1890, at the home of his son, Judge N. A. Cravens,

Jr., in age and feebleness extreme, but full of faith and good works.

Alexander Hinkle was born, of Primitive Baptist parentage, in Alabama in 1826. He was converted under Methodist preaching at the age of eighteen; united with the Methodist Church, and was soon appointed class-leader. He was licensed to exhort and to preach, and in 1849 joined the Tennessee Conference. In 1851 he was transferred to the East Texas Conference, making the journey from Tennessee to Texas on horseback. He served Marshall, Henderson, San Augustine, and Dallas circuit. In 1856, due to broken health, he took the superannuated relation, and was never able to continue in the work long at a time. He later moved to Houston, and transferred his membership to the Texas Conference. He was largely instrumental in founding one of the branch churches in Houston. He died in that city on July 12, 1890.

Alexander L. P. Green was a native of Tennessee, and became a member of the Tennessee Conference in 1851. Whether related to the more celebrated A. L. P. Green of Tennessee, the writer of his brief memoir does not say. He later transferred to the Arkansas Conference, and about 1862 transferred to the Texas Conference. He died at Maysfield, Texas, in November, 1890, and was praised as a faithful, earnest, useful minister.

The Northwest Texas Conference met at Abilene on November 13, 1890, Bishop Key presiding, J. M. Barcus secretary. A class of eleven were admitted on trial, as follows: James M. Sherman, M. W. Rogers, Tilman G. Patterson, Charles V. Bailey, Isaac E. Hightower, Charles D. West, James N. Gibson, Nathaniel B. Read, George W. Harris, R. S. Heizer, Joseph W. Hall. Twenty transfers were received—the

largest number at one time thus far in any Texas conference. They were as follows: E. D. Cameron, Sam Hay, W. P. Wilson, Geo. F. Boyd, M. S. Hotchkiss, C. R. Wright, W. H. Chambliss (probably J. H.), C. C. Armstrong, S. C. Vaughan, W. B. Patterson, T. S. Armstrong, J. P. Calloway, W. F. Lloyd, Geo. B. Culpepper, Charles Davis, B. R. Bolton, W. M. Adams, T. L. Adams, H. M. Major, W. H. Vaughan. Thomas G. Gilmore and Joseph F. Hines had died, both of whom are furnished with only brief memoirs in the minutes.

Thomas G. Gilmore was admitted to the Alabama Conference in 1843, in the same class with Holland N. McTyiere, afterwards bishop. He transferred to the Louisiana and then to the Texas Conference, and fell into the Northwest Texas at its organization. He labored effectively until 1881, when he took the superannuate relation. His death occurred at Fairfield in November, 1889.

Joseph F. Hines was admitted to the Northwest Texas Conference in 1868. He took regular work until the last four years of his life. He died in San Jacinto County in 1889, rejoicing in his faith.

The North Texas Conference met at Texarkana on November 19, 1890, Bishop Haygood presiding, C. I. McWhirter secretary. A class of sixteen were admitted on trial, as follows: John Foster Pierce, James M. Peterson, Joseph Jamison, John W. Beckham, Nathaniel C. Little, John C. Carr, Dempsey W. Gardner, Ira M. Brice, James T. Kirkpatrick, Willis B. Walker, Warner D. Wheeler, John W. Murphy, James W. Clifton, James S. McKee, John C. Cavener, Thomas H. Morris. Thirteen preachers came by transfer, as follows: H. O. Moore, C. J. Fowler, Thomas J. Beckham, U. B. Phillips, R. M. Chenault, I. S. Smith, William M. P. Rippey, J. H. Hunter, W. B.

Patterson, Samuel Weaver, L. W. Harrison, E. L. Spragins, J. F. Archer. Twenty preachers were transferred out of this conference this year, which is another record among Texas conferences worth noting. Only one preacher had died during the year, this being Samuel Armstrong.

Samuel Armstrong was born in Abbeville, S. C., December 13, 1809. He was admitted to the South Carolina Conference about 1831. After some years in that conference, he transferred to Alabama. In 1859 he moved on to the Louisiana Conference, and in 1873 he came to the North Texas Conference, settling near Dallas. He served the Dallas city mission, but owing to afflictions his active ministry in this conference was not very long. He died on January 17, 1890. His ministry in other conferences and in other years had been successful and fruitful, but Texas saw only the "sunset" of his life.

The East Texas Conference was held at Tyler in 1890, meeting on November 26, Bishop Galloway presiding, L. M. Fowler secretary. The following were received on trial: G. B. Hines, A. J. Weeks, J. C. Box, T. B. Vinson, S. N. Allen, T. W. Boynton, L. A. Webb, William H. Dean, Charley Pressley, J. W. Griffin. C. H. Ellis was the only transfer to the conference; L. C. Crouse was the one preacher who had died.

He was a native of Tennessee, date of birth not given. He came to East Texas when about twenty years of age. He was admitted to the East Texas Conference in 1854, and had continued a member of that conference to the day of his death, which was April 11, 1890. He was a superannuate during the last four years, making about thirty years of active ministry. His kindness and piety were almost proverbial, and his ministry was a fruitful one.

While it would be of interest to give a complete transcript of all the appointments for 1890, say, in order to show who and where they went in that day, the entire list for all the conferences is too long to insert here. However, we will take note of some of the appointments, as, after all, the most interesting facts of any history relate to the persons who figured in it; and in the Methodist annals in particular we can not get along without the "appointments."

The presiding elders for the most part, though not in every particular instance, constitute the leadership of a conference. In the West Texas Conference the districts and their elders for 1890 were as follows: San Antonio district, Alanson Brown; San Saba, R. J. Deets; Cuero, J. S. Gillett; Corpus Christi, I. T. Morris; San Marcos, W. H. H. Biggs; San Angelo, M. A. Black. In addition to the districts, some of these names or places will interest the reader: W. M. Pinson was at Travis Park, San Antonio; H. S. Thrall at Del Rio station; Brady circuit was filled by W. J. Sims, afterwards a leader in Oklahoma, California and Arizona; the Denton brothers—J. F. and J. B.—were at Round Mountain and Blanco circuits, respectively; Sterling Fisher was on Edna circuit; Theophilus Lee on Lagardo circuit, and Thomas Gregory on Helena circuit; Buckner Harris was at San Marcos station, J. D. Scott at Seguin station, and H. G. Horton held down Seguin mission; New Harris, a young man just out from the Memphis Conference, was put at San Angelo, and J. F. Webb was appointed to Garden City.

In the Northwest Texas Conference the districts have increased to eleven in number, these and their elders for 1890 being as follows—no effort yet being made by bishops or cabinets to list districts or appointments alphabetically: Georgetown, Horace

Bishop; Waco, R. C. Armstrong; Corsicana, George S. Wyatt; Waxahachie, E. L. Armstrong; Fort Worth, W. L. Nelms; Brownwood, J. P. Mussett; Vernon, M. K. Little; Abilene, John A. Wallace; Weatherford, W. H. Vaughan; Cisco, J. S. Davis; Gatesville, E. A. Bailey. As there are two future bishops in the list of the appointments — S. R. Hay having transferred from the North Texas — we will note their charges first. H. A. Boaz was on Bartlett circuit; Hay was appointed to Oak Cliff station. It was a strange arrangement we find in 1890—Oak Cliff, a suburb of Dallas, was in the Corsicana district of the Northwest Texas Conference, and North Fort Worth mission, a suburb of Fort Worth, was included in the Dallas district of the North Texas Conference. This was due to the fact that no change had as yet been made in the old dividing line between the conferences, which was the Trinity River. Adjustments were made later to place these charges where they belonged.

Other appointments of interest in the Northwest Texas Conference for 1890 were: Samuel P. Wright was at Georgetown station; J. M. Sherman was on West Georgetown circuit; E. A. Smith was at Taylor, J. W. Story at Bertram and Horeb — wherever those places are; C. R. Wright at Belton station, H. A. Bourland at Fifth Street, Waco; Waco also had a Morrow Street appointment, W. H. Terry, and East Waco and Tenth Street, C. N. N. Ferguson; J. R. Nelson was at Corsicana; M. S. Hotchkiss at Hillsboro; J. G. Putman at Brownwood; W. F. Lloyd at First Church, Fort Worth, and John M. Barcus at Mulkey Memorial.

In the North Texas Conference the districts and their elders were as follows: Dallas, T. R. Pierce; Terrell, W. L. Clifton; Sulphur Springs, G. T.

Nichols; Jefferson, C. B. Fladger; Paris, J. R. Wages; Bonham, J. M. Binkley; Sherman, W. D. Mountcastle; Gainesville, C. L. Ballard; Montague, W. S. May. Other appointments were: Paris, Centenary, J. W. Hill; First Church, Dallas, C. O. Jones; Dr. J. H. McLean was acting regent of Southwestern University; W. H. Hughes was at Pilot Point station, and M. H. Neely was at Denton Street, Gainesville. E. W. Alderson was at Bonham station for the second time, he having been appointed to this station a few years before.

Alderson had by this time gained a reputation as the greatest doctrinal preacher and orator the Methodists had in Texas or the Southwest, a reputation he had gained in part during his former pastorate in Bonham. "Bonham and the whole country up there was a Campbellite stronghold," he has related to the writer. "When I went there the first time the Campbellites dominated everything — business, schools, churches. They had a popular college there, flourishing and largely patronized. The head of the college ran practically everything in the country. The Methodists cut no figure at all. We had a weak, half-time church in town, and the rest of my time was spent at country churches out in the county, which was as badly whipped and dispirited as the church in town. The Baptists in Bonham were as badly whipped as we were. I could not go on in such a situation. I prepared a series of sermons expounding and defending the Methodist position, and announced that I would devote a week preaching on this line at the Methodist church. The very announcement produced a sensation, and from the first night my church was packed. The Baptist leaders were with me in the fight—that while they knew I would get on their toes, yet in order to whip

the Campbellites they were joining hands with me. And they did. When I went down on the streets they, as well as our own folks, shook my hand—at first rather secretly and timidly, then more boldly, while my Campbellite friends stared at me fiercely from afar. I won a great victory, and as a result I had the greatest revivals that summer all over the work that that country had ever known. Of course I was challenged for debate, as a result of my doctrinal sermons, and I held my first debate that year, it being with a “Campbellite at Ladonia.”

These tilts naturally led to others, and Alderson was “sent for” when Methodists got into trouble with other denominations on doctrinal questions. Bishop Key sent for Alderson to meet an antagonist at a great summer camp in Arkansas, and Alderson reckons this debate as his greatest victory, where thousands were in camp, and where, before the debate was over, campers belonging to the opposing sect “loaded their wagons and hacks and pulled out and left the ground to the Methodists, whereas before it had been known as an encampment of the other denomination.”

The writer recalled to Dr. Alderson a debate in which he (the writer) heard him at Bruceville, McLennan County, in August, 1895, his antagonist being J. A. Harding, a Campbellite, of Nashville, Tennessee. “And that, by the way,” said Alderson, “was the hardest fight I ever had. Harding was the ablest man in the Scriptures I ever met in debate. He was not tricky, like so many debaters, and did not resort to so much sham and sophistry.” The writer remembers this debate as a battle of giants, which it was in every way. Both men were striking in appearance, gifted in speech, and both were veterans in debate. Great crowds assembled from all over the country;

there appeared to be no bad feeling, and both speakers won the respect of both "wings" of their audiences.

But to note a few more appointments in 1890: The districts and their presiding elders in the East Texas Conference were as follows: Marshall, T. P. Smith; Tyler, John Adams; Palestine, J. T. Smith; San Augustine, A. J. Frick; Beaumont, F. J. Browning. Only two other appointments will be noted: James Campbell, still a member of this conference, continued as editor of the *Texas Christian Advocate*; A. J. Weeks, a future editor, received as his first appointment Crockett circuit. He was changed, however, after conference, to Augusta circuit, which had no parsonage, as he was a single man.

In the Texas Conference the districts and elders for 1890 follow: Galveston, H. V. Philpott; Austin, E. S. Smith; Chappell Hill, C. H. Brooks; Huntsville, J. C. Mickle; Calvert, F. L. Allen. Two additional appointments are worth noting: E. B. Chappell was at Austin, Tenth Street, and E. D. Mouzon was at Caldwell station.

For the first time Texas is raising a crop of bishops—four future bishops being now listed in the appointments: S. R. Hay, H. A. Boaz, E. D. Mouzon, and Seth Ward. John M. Moore another future bishop from Texas, was teaching school in 1890, a part of the year at Durango, in Falls County, and later at Waco. He was admitted to the St. Louis Conference in 1895.

CHAPTER XVII

THE YEARS 1891-1892

Two steps taken by the Northwest Texas Conference at its session at Abilene in 1890 were of great historical importance, now to be recorded. The first resulted in the establishment of the Texas Methodist Orphanage at Waco, a movement originated and fostered by Bishop Key. The following account of the matter is by Horace Bishop, who participated in the enterprise, as prepared for an early number of an Orphanage publication. Says the account:

Soon after Bishop Key became a bishop he determined to move to Texas. He first came to Waco, where he made his home for several months. He stopped at the parsonage for a few days, then secured rooms with Major Tibbs, the chairman of the board of stewards. He began at once the work of an itinerant general superintendent. After a tour of considerable length he came into the pastor's study and remarked: "We ought to have an orphanage in Texas." From that time on he frequently mentioned it, and it was evident that the matter was on his heart and to be taken seriously. In 1890 the Northwest Texas Conference met in Abilene. In the first session of the cabinet that year he brought up the matter and the presiding elders agreed that a move should be made in that direction. Horace Bishop was chosen to write resolutions and bring the matter before the conference. One day during the conference session John M. Barcus called my attention to the fact that we were en-

tering on the twenty-fifth year of our work as annual conference. The thought immediately suggested itself that we ought to celebrate the completion of that cycle by establishing the orphans' home. So the resolution was written and on the last day of the session a preamble and resolution were adopted looking toward the establishment of the institution as a suitable thanksgiving offering to God for His abundant blessing on our labors for a quarter of a century.

A committee was appointed to carry out the will of the conference and Samuel P. Wright, E. L. Armstrong and Horace Bishop were appointed. Bishop Key was made ex-officio chairman. The committee met soon after in Fort Worth. The matter was discussed in every aspect we could think of. After a whole day given to it we decided to inaugurate the movement at once by the election of an agent to raise funds for the purpose. A month before that time Bishop Key had appointed W. H. Vaughan presiding elder of the Weatherford district. It was his first experience in the office and he had gone to work enthusiastically and successfully. When we balloted for an agent to raise the money we did so without discussion or very little if any consultation. The ballot was secret. To our surprise the election was unanimous. Vaughan was chosen to lead the Church in this great religious and benevolent enterprise. He gave up his work on the Weatherford district with great reluctance. There was not a brick in sight nor a straw with which to make one.

With characteristic energy Brother Vaughan entered the field to which he gave the best period of his life. He traveled through the conference for two years. He reported the Church was ready to collect the subscriptions and build. But he gave it as his mature conviction that we ought to invite the co-operation of the other Texas conferences. So a resolution was adopted by the commission to that effect and Vaughan visited them. In consequence a joint commission was appointed with plenary powers to locate and buy or build a home for orphans in Texas.

The commission met in Waco. The matter was thrashed out at great length. We decided that Waco was the most

central, accessible, and in every way suitable for the location. We then canvassed the city as best we could and "The Martin Property" on Herring avenue, a good house with large campus and pasturage, was purchased. The name of the commission was changed to "The Board of Directors of the Texas Methodist Orphanage." Vaughan assumed the personal responsibility for the money to pay for the property. In a day or two a twelve-year-old boy came to him from Mount Calm. I don't remember his surname. He said: "Brother Vaughan, my name is David. I have come to live with you." Vaughan took him in. He said, "This is the seed corn," and the work of the Methodist Orphanage was begun.

Sister Vaughan took charge of the boy, while Vaughan traveled over the state raising money to pay for the property. He succeeded beyond expectation. He did it by self-denial such as is not often witnessed. He traveled in slow coaches, on mixed trains, by rough stages, eating at lunch counters or wherever he could feed the cheapest. Of course he was invited to people's homes and frequently went with them.

He and his wife put their lives into the work—he securing money, she caring for the children. She positively refused to receive any salary or any kind of compensation for her work. In the twentieth year of the institution, Sister Vaughan, having worn herself out caring for the children, and he having given the best of his life for the same, they turned over to their successors, two large, excellent buildings, an improved campus and grounds, and a fine little farm on the Bosque, without a dollar of indebtedness on the property or for current expenses. His work was phenomenal. Texas Methodism owes him a debt that cannot be paid. But his and his devoted wife's work should be remembered in a shaft of marble or bronze at the entrance of the orphanage with a life-size statue of them both.

With such a sound foundation laid, everyone knows today of the uninterrupted success of the "Home" at Waco, and that there has never grown

up among us an institution which commands such universal respect and support as this central benevolent agency of the Church in Texas.

The second step of historical importance taken at the conference at Abilene in 1890 was that which led to the founding of Polytechnic College at Fort Worth. The settlement and development of the western and northwestern part of the state through the decade of the 80's made it inevitable that a Methodist college should rise somewhere within reach of that country. The old college at Granbury had declined and had been moved to Weatherford, but the new school at Weatherford was regarded as more or less local in its scope. There was a spontaneous movement for a first class college which would cover the entire west in its reach. The opportunity seemed to open in 1890 when certain property holders in what is now the Polytechnic section of Fort Worth — A. S. Hall, W. D. Hall, and George Tandy — tendered the conference a one-half interest in a large tract of land on which to build a college. The conference appointed a committee and empowered it to accept this proposal and to appoint a board of trustees. This committee met in Fort Worth in December, 1890, presided over by Bishop Key; closed on the land proposal, and appointed a board of trustees, with Bishop Key as president of the board, and Rev. W. P. Wilson was appointed financial agent. A charter was obtained, and matters were hastened on to make a college ready to open. The board of trustees met in Fort Worth in February, 1891, and elected Rev. J. W. Adkisson president, who proceeded at once to organize a faculty. The college was opened in September, 1891, with 105 pupils enrolled. The first board of trustees and faculty of Polytechnic College were as follows:

BOARD OF TRUSTEES

OFFICERS

Bishop Joseph S. Key, D.D.	-	-	-	President
N. A. Steadman	-	-	-	Vice-President
W. G. Newby	-	-	-	Secretary and Treasurer
Rev. W. P. Wilson	-	-	-	Financial Agent

MEMBERS

Geo. Mulkey	O. S. Kennedy
Rev. William L. Nelms	Rev. R. C. Armstrong
T. T. D. Andrews	Rev. G. W. Owens
J. T. L. Annis	C. W. Jester
Rev. W. F. Lloyd	

FACULTY

1891-1892

Rev. J. W. Adkisson, A. M., President, and Professor of Moral Science and Ancient Languages	
Rev. C. L. Browning, A. M., Professor of Mathematics and Normal Science	
Noble Adkisson, A. B., B. S., Professor of Natural Sciences	
Miss Wessie Adkisson, M. E. L., Belles-lettres, History, and Elocution	
....., Professor of French and German	
Rev. Juan G. Perez.....Native Professor of the Spanish Language	
Miss Lula E. Rippey.....Principal of the Art Department	
Prof. L. Scougale.....Stenographer and Type-writer	
Mrs. A. K. Shadden, Musicae Baccalaurea—Principal of the Department of Vocal Music and Instrumental Music	
Mrs. G. A. Tomlinson.....Assistant in Music Department	
J. H. Newton.....Tutor	
Mrs. A. R. Shadden, Directress of the Boarding Department for Girls	

At this point we propose to introduce a human document, beginning in the early 90's, relating to the conversion and early personal and ministerial

struggles of one who has gained—and deserves—a prominent and permanent place in Texas Methodist history. This is our friend, E. L. Shettles, of Austin, now a patriarch in his 83rd year (1935), and who was the first in the field of collecting Methodist historical material and in promoting an interest in the history of Methodism in Texas. Brother Shettles has written an account of his long life, and has submitted the manuscript to this writer with the privilege of using or extracting such parts as he desires to incorporate in this History. We begin with the story of his conversion, after stating in a preliminary way that Shettles was now past forty years of age, a confirmed gambler and all-round sport and a man of the world—or rather of the underworld. “After rambling over the South, the West, and the Southwest for almost fifteen years,” he writes, “I found myself on December 31, 1890, in New Orleans, where I had gone from San Antonio, Texas, with a friend to be at the Fitzsimmons-Dempsey prize fight that was to come off in a few days.” He did not witness the fight, but chose instead to attend a theater that night and see Edmund Keene in Hamlet. The story goes on:

I had been in the city but a few days when it looked as if all the ruffians, thugs, highwaymen, drunks and toughs of the entire country came in to take charge. During my visit I went to the French theater to witness for my first and only time a drawing of the Louisiana State Lottery, and saw there Generals Early and Beauregard, who had charge of the drawing. The better element of the people of the South never felt that these two men, as representative men of the South, did themselves much honor in lending their presence to such a gambling scheme as the Louisiana State Lottery.

After the prize fight was over I took a night train back for Texas very much disgusted with what I had seen, and

also with myself, for I was truly sick at heart, hoping that something might happen to enable me to disentangle myself from a web of habits and difficulties I had been weaving about myself from my youth up. When the train stopped at Giddings, on my way to Elgin, who should come aboard but my old friend, H. G. Nold, a bank cashier whom I had known in 1884 in Belton, when I was in charge of a gambling house there. He had always been very friendly with me, and I had learned to like him very much. After greeting me very cordially he took the seat by me, and our conversation soon turned to my old habits. I expressed myself to him freely, as I had done to friends often before, saying that I was heartsick at my way of living, and ready to turn to anything legitimate that might open to me. He at once offered to help me, stating that on account of his health he had given up his work at the bank, and was then soliciting for a life insurance company, and thought that after a little instruction I might do well as a solicitor. . . . I had struck the right man at the right time, and from that point I date the beginning of my life over again, and to H. G. Nold, a noble, good man, I give all the credit.

That was about January 15, 1891. I began that day to break the bondage of gambling, idleness and other bad habits. Although I was not a success as a life-insurance solicitor, the work did this for me: it contributed much to my emancipation from my old life, which was a gradual process, beginning with my meeting with Mr. Nold and ending the first "lap" when I was converted to the Christian religion at Belton, Texas, on April 27, 1891.

Many will not be interested in all the details of this account of a soul groping its way toward the light, but we are going to insert the whole story nevertheless, because it is true to life, and because it illustrates the processes of a conversion as it could occur in 1891. If such conversions are so rare in our Methodism today it is not because there are no more such "cases" as the one under consideration, but it is due to the fact that Methodism is today more de-

voted to the pursuit of a mythical social order than it is to seeking and saving the lost. To go on with the narrative:

I left the train at Elgin, after promising Mr. Nold that I would see him in San Antonio the following week, which I did. He secured the job for me, turning me over to a Mr. Martin, one of the agents, who taught me enough about the business to make a beginning, and he carried me out with him on a trip to LaGrange and other places, including Smithville and Giddings. I undertook to put into practice what I had been taught, but while in LaGrange I yielded to the temptation to gamble again, which resulted very disastrously to me in one way, but in another it no doubt proved to be a great blessing. In this incident that I am relating there was \$500 or \$600 involved. I was playing poker with a man singlehanded and dealt the cards, and knew them from the back as well as if they had been turned face up. He received three eights, a six, and another card which I do not remember. In my hand I had three nines, a six, and another card which I do not call to mind. On top of the deck was a six, and thus there were three sixes in sight. I forced him to put all his money into the pot, thus, as I thought to force him to draw two cards, which he did, feeling absolutely sure that there could not happen the thing that did happen. There were a pair of sixes on top of the deck which, of course, went to him. I did not help my hand by drawing, and away went my money. I have moralized many times in my life since as to what might have happened if I had won that jack pot. From LaGrange we went to Smithville, where I played again but my last time ever to play cards, for I saw that if I continued to gamble, even occasionally, I would soon destroy my purpose to quit.

On this trip someone gave me a little book entitled *Almost Persuaded*. I read it and was profoundly impressed; it put me to thinking on my ways as I had not done before. After I had finished reading the book there seemed to come into my mind a thought that something unusual was just ahead of me. I had no thought as to when or where, but I did think that I was headed in the right direction. After going

as far west as Mason we returned by way of Kerrville to San Antonio, but we had not been successful on that, my first trip. After spending a few days in San Antonio we decided to go to Belton and Central Texas. I went by Elgin and stopped for a day or two. The Rev. James Collard, an evangelist, was holding a meeting at the Methodist church at the time. I had not been to church in more than ten years, but concluded, as I was trying to be a better man, it would help me to hear a preacher now and then and I went to hear Mr. Collard. He made a good impression on me, and I left the church under conviction that the best and only way to reform my life was to surrender it to God and let him lead me. I left for Belton the next morning with the sermon of Reverend Collard still lingering with me. On the train I read in the *Dallas Morning News* that the Rev. Joe Jones, of Cartersville, Georgia, a brother to the then famous Sam Jones, was holding a meeting at the Methodist church at Belton. I at once resolved to hear him.

That night I soon found my way to the Methodist church, and directly Mr. Jones appeared before the audience. Being rather heavy set, he looked to me more like a drummer than a preacher. He was very active, alert, quick-spoken, and the hardest preacher I have ever heard. If there was ever a man who called a spade a spade it was Joe Jones. He proceeded to take me in hand, as I thought, and romped all over me, being armed with all sorts of offensive weapons, such as the butcher's cleaver and a baseball bat. I sat in amazement at his knowledge of the life of a sinner such as I was. He knew from experience all the bad effects of wrong doing, and told them right in meeting.

It was some time after I went to my hotel room before I fell asleep, and when I did it was in the midst of a careful searching of my whole life. I suppose that I must have thought that here is the place and now is the time that the great battle of Armageddon is to be fought so far as I was concerned. I did not talk much life insurance that week, but spent the time searching my life and repenting of my sins. Jones had so broken up all my old sentiments and stirred my emotions, awakening in me a desire for a better life that by

early Monday morning, April 27, 1891, I was ready to "shell down the corn" in my room at the old Central Hotel in Belton, and was most happily converted and received the witness of the Spirit to the most wonderful fact in my life up to that time.

Brother Shettles was licensed to preach at the fourth quarterly conference of the Elgin and Manor charge in 1891, and recommended by the same conference for admission on trial into the annual conference. The Texas Conference met during the following week at Tenth Street Church, Austin, and Shettles was admitted on trial, in a class of nine, and appointed to his first charge—Alum Creek circuit, in Bastrop County.

To turn now from personal narrative to Brother Shettles' observations on persons and proceedings of this conference, and of others, we have some inside lights on matters which never get in the minutes. For example, we have been recording the fact, through a period of twenty-four years of our history, that H. V. Philpott had been elected secretary of the Texas Conference regularly, without a break, holding the record thus far for continuous service in that capacity. "There I saw what was to me a strange proceeding," says Shettles, referring to the conference of 1891, "but in the course of the conference I began to understand. Dr. Philpott had been a leader in the conference for almost thirty years, and was a man of a good many angles, but firm and regular in his administration; but the time had come, it seemed, when his leadership must be broken, and it soon appeared that there was a very well-laid plan to do that very thing. The doctor had been secretary of the conference for twenty-four years, and when the question was asked, 'Whom will you have for secretary?' Calvin H. Brooks moved that the vote

for secretary be by ballot, which I later learned was rather irregular. On the second ballot Rev. Seth Ward of Huntsville was elected secretary. Then when the name of Rev. George E. Clothier was called, an applicant for admission on trial, whose application Dr. Philpott had reported as irregular and had opposed, the doctor defended his decision in the case most vigorously, but the conference overrode his contention that Clothier should not be admitted, and that together with the refusal to re-elect him as secretary closed forever the doctor's leadership in the Texas Conference. The climax came when the appointments were read and the doctor, who lacked one year of filling out his quadrennium, was put off the district (the Houston district). He was stationed for 1892 at Bryan, where he had reared his family, which was a very unfortunate appointment for him. At the end of that year he was transferred to the West Texas Conference and stationed at Laredo, which was also unfortunate for the old man. He returned to his own conference at the end of 1893 and was sent to Willis, a very small station. At the conference which met at Cameron in 1894 he reluctantly asked for a superannuate relation, after giving the brethren, who he thought had treated him so unkindly, about the severest castigation I ever heard a few men get. . . . When I went to Bryan, in December, 1899, I found the old man living in a boarding house near the church, and I saw a great deal of him. He was then slowly dying of senility, and passed away the following November. . . . When I built the new church I collected enough money for a fine memorial window, which stated that he had served the Texas Conference as secretary twenty-four years. But the church burned a little later, and the window was never replaced in the new building."

We will have a full biographical sketch of the life of Horatio V. Philpott when we reach the year of his death. It is the case of some, however, in this life of the travelling ministry that they suffer their death struggle before they actually die, as when the hour of superannuation is reached, or a long-time leadership is interrupted or broken. Such seems to have been the fate of H. V. Philpott, whether justly or unjustly we are not now prepared to say.

Bishop O. P. Fitzgerald held all the Texas conferences in 1891 save the North Texas, held by Bishop Hendrix. The first to meet was the West Texas, convening at San Marcos on October 28. This was a historic conference, to one man at least. It was the year that Sterling Fisher first became secretary of the conference, a position he has held continuously until this day—the longest tenure in that capacity in the history of American Methodism.

A class of eleven were admitted on trial, as follows: M. A. Turner, L. C. Mathis, J. P. Garrett, William M. Gillespie, W. J. Johnson, Ira D. Pafford, M. J. Allen, Hiram Graham, James C. Wilson, W. M. Francis, Albert Wilson. James A. Lyons, A. T. Gallo-way, I. S. Napier, B. A. Cherry, T. R. Clendennin, J. A. Baker, J. A. Biggs, and J. L. Kennedy were received by transfer. W. T. Thornberry, H. A. Graves, and W. L. Griffith had died during the year

Walter T. Thornberry was born February 8, 1822—place of birth not given. He was licensed to exhort, to preach, and admitted on trial in the Arkansas Conference, this last occurring in 1846. He located in 1857, moved to Texas and entered the Texas Conference in 1861. In 1868 we find him in the West Texas Conference, on the San Antonio district. He served also the Gonzales, San Marcos and Uvalde districts, and another term on the San An-

tonio district. He was serving Benton circuit when he died on January 19, 1891. He was a man of pure life, and consecrated to the work of the ministry.

Harrison A. Graves, a superannuated member of the conference, died at Seguin on March 1, 1891. He was born in Kentucky in 1821, but the family moved in his childhood to Williamson County, Tennessee. He was licensed to preach in 1840 and admitted to the Tennessee Conference in 1841. In 1869 he was transferred to the Texas Conference. By a change of boundary involving a charge he was serving he became a member of the West Texas Conference. He filled circuits and stations until 1887 when he superannuated and settled at Seguin. He was gifted as a writer, and published the *Life of A. J. Potter* and the *Life of J. W. DeVilbiss*, both real historical contributions. He also published several pamphlets on doctrinal subjects.

W. L. Griffith was born in Georgia in 1847, and began his ministry in that state. He was transferred to the North Texas Conference in 1880, and in 1884 to the West Texas Conference. He was a sufferer from consumption, but notwithstanding his affliction he was full of work and an earnest preacher. He died on April 28, 1891.

The North Texas Conference met at Terrell on November 11, 1891, Bishop Hendrix presiding, C. I. McWhirter secretary. The following were admitted on trial: Edgar Cornelius McVoy, James Barney Lewis, Joseph M. Nichols, John M. Sweeton, Isaac Wesley Clark, William Elmore Jordan, William Thomas Morrow, Houston Monroe Pirtle, John Blair Powers, Guy Arthur Jameson. C. H. Gregory, L. P. Smith, Morris Evans, I. A. Thomas, F. C. Mabery, J. H. Keith, J. R. Randle, A. A. Wagnon, and J. D.

Whitehead were received by transfer. E. M. Clark and J. B. Whittenburg had died during the year.

E. M. Clark was a native Texan, born in Denton County in 1863. He was licensed to preach at Whitesboro in 1886, and admitted to the North Texas Conference in 1887. After a few short years of work, in which he gave great promise of acceptability, consumption developed and he had to relinquish the regular work. He died near Kerrville on April 13, 1891.

J. B. Whittenburg came to the North Texas Conference in 1888 from the Methodist Protestant church. He did faithful work on the charges to which he was assigned, but was cut down by typhoid fever in October, 1891, being about forty-three years of age.

The Texas Conference met at Austin on November 18, 1891, Bishop Fitzgerald in charge, Seth Ward secretary. The following were admitted on trial: Joseph C. Moore, John W. Morris, Erastus M. Myers, Thomas R. Cain, J. P. Skinner, J. J. Calloway, Augustus M. Eubank, George E. Clothier, Elijah L. Shettles. W. W. Horner and W. H. LeFevre were received by transfer. No preachers had died during the year.

The Northwest Texas Conference was held at Corsicana in 1891, meeting on November 25, Bishop Fitzgerald in charge, John M. Barcus secretary. A class of eighteen were admitted on trial, as follows: James Hall, S. B. Sawyers, James I. Davis, S. Warner Lowe, Edward T. Harrison, Ethalmore V. Cox, Paul M. Jones, N. M. McLaughlin, J. W. R. Bachman, William B. Ford, Albert H. Hussey, J. T. Griswold, Charles E. Lindsey, James L. Hollers, Edward R. Wallace, Robert H. Goode, James A. Burks, Matthew L. Hallenbeck. And on top of this large class of admissions was a record breaking influx of transfers—

twenty-one in number. They were as follows: R. D. Moon, F. V. Hammond, W. D. Bass, H. Bradford, W. M. Shelton, William Sproule, J. P. Childress, J. M. Armstrong, C. A. Evans, J. S. Chapman, J. W. Adkisson, I. Z. T. Morris, R. A. Ellis, G. A. Nance, G. C. Summers, A. E. Carroway, J. F. Marshall, S. C. Littlepage, Morris Evans, W. H. LeFevre, C. H. Gregory. The death roll this year contained the names of James M. Johnson, William Vaughan, and J. Fred Cox.

James M. Johnson was a charter member of the Northwest Texas Conference, and for several years did border work along the western fringes of settlement. He was born in Kentucky in 1817; early removed to Alabama, and was licensed to preach in that state in 1846 or 1847. He removed to Texas, and was admitted to the Texas Conference in 1849. He served a few charges; took the supernumerary relation, and bought a farm in Hopkins County. He sold his farm, moved to Erath County in 1860, and travelled the Stephenville and Comanche missions in 1861-63. He served the Lampasas district five years, the fifth year being allowed on account of considerable change of boundaries. He continued in the regular work until 1873, when he took the superannuate relation and continued on that roll until his death, which occurred at his home near Oakdale, Erath County, on February 18, 1891. He had done yeoman service for Methodism in an early day; he was a fine singer, a forceful, convincing preacher whose ministry was blessed with many conversions. He merits an honored place among our frontier preachers.

William Vaughan, another superannuate of the conference, died at the home of a son—Dr. Bascom Vaughan—in Hill County in February, 1891, in his

seventy-fourth year. He was born in Alabama in 1817. He was licensed to preach in 1841, and admitted to the Alabama Conference the same year. After more than twenty-five years of service in that conference he came to Texas in 1868 and received his first appointment as a supply, being employed by John S. McCarver, presiding elder of the Corsicana district. He served faithfully on various circuits until 1888, when having lost his wife and companion of more than forty years, and his voice failing, he asked for the superannuate relation. "Of him as a preacher," says his memoir, "it is impossible for any pen to adequately speak. All judges, even the most critical, would characterize him as a preacher of rare and wonderful power. He had a versatility which brought him into demand at every annual conference and on other special occasions. He talked as if he were inspired, and he was." As a man he was described as simple as a child, and yet as true as steel. "His like we shall never see again." His lineal successor in the Northwest Texas Conference was his son—Rev. S. J. Vaughan.

J. Fred Cox was a native of Texas, born in Washington County in 1838. His father, Euclid M. Cox, was killed in an Indian fight at Battle Creek in Navarro County. His mother remained a widow for forty-six years, and reared her three children as model Christians, J. Fred being the second child. He was converted at eight years of age; entered McKenzie College at sixteen, and graduated from that institution. He was admitted to the Texas Conference in 1860. He was married in Fort Worth in 1862, to Miss Mollie Vannoy, a classmate at McKenzie, and Mrs. Mollie Cox, his widow for more than forty years, lived and died in Fort Worth. J. Fred Cox served in the Confederate army, both as chaplain and

as first lieutenant. We have given, in a previous chapter, some extracts from his writings, showing some of his appointments. He served in some of the leading stations, and on the Georgetown, Abilene, and Fort Worth districts, and was a member of the General Conferences of 1886 and 1890. Early in 1890 he began to suffer from a throat affliction, which steadily grew worse. He took a wagon camping trip into West Texas, but this failed to check his malady. His sufferings were great; for weeks before his death he could not eat or drink without great agony. Death came to his relief on May 21, 1891. Few men who enjoyed such conference leadership and honors as J. Fred Cox at the same time enjoyed such confidence and love of his brethren as did he. He was genuinely loved, and his passing was universally lamented.

The East Texas Conference convened at Henderson on December 9, 1891, Bishop Fitzgerald presiding, L. M. Fowler secretary. James W. Bridges, W. D. Lum, Wiltz W. Watts, Homer W. Bowman, Ellis Smith, James W. Cullen, and James B. Luker were admitted on trial. W. H. LeFevre was received by transfer.

R. M. Kirby had died. He was born in Tennessee about 1814; joined the Tennessee Conference in 1841; transferred to the Arkansas Conference in 1844, and came to the East Texas Conference in 1854. He was a member of that conference for thirty-seven years, laboring mostly on missions. He often walked around his circuit. He was described as a faithful, laborious travelling preacher.

Bishop Hargrove was in charge of all the conferences in Texas in 1892. The West Texas met at Gonzales on November 2, Sterling Fisher secretary.

Frank S. Onderdonk, Charles F. McDonald, A. L. Scarborough, D. O. McAllister and William F. Gibbons were admitted on trial. The following came by transfer: Morris Evans, from the Baltimore Conference; C. C. Thompson, from the Western Virginia; Ed B. Galloway, from the Louisiana; George M. Gardner, from the Tennessee; Robert S. Adair, from the Alabama; H. V. Philpott, from the Texas. John T. Williamson, W. M. Gillespie, and Thomas S. Ballard had died.

John T. Williamson was a native of Georgia, son of Rev. W. H. Williamson of the old Georgia and (after the division) of the South Georgia Conference. The son was licensed in Georgia, but came immediately to Texas. He was admitted to the Texas Conference in 1872, and appointed to Bastrop station. He located in 1877 and moved to Brady and began the practice of law, and published a newspaper until 1888, when he was admitted to the West Texas Conference. He served Cuero station, and was at Goliad station when he died of typhoid fever in October, 1892. He was an able preacher and would no doubt have gained front rank had he not divided his time and talents.

W. M. Gillespie was a graduate of Emory and Henry College, and had been a student at Vanderbilt when he came to Texas, and joined the West Texas Conference. He served one or two appointments, but on account of failing health returned to Virginia, where he died. He was a gifted and consecrated young man.

Thomas S. Ballard was another young man, serving his second year in the conference when he was cut down. There are no details of his life except the date of his birth—September 26, 1862.

The Texas Conference met at Calvert on November 10, 1892, Seth Ward secretary. James Kilgore, Hubert Willis, Columbus M. Thompson, John W. Thompson, Charles E. Simpson, Robert T. Blackburn, Winder C. Bracewell, John R. Murray and Robert W. Adams were admitted on trial. A. S. Blackwood, G. W. Briggs, B. H. Greathouse, G. A. LeClere, W. T. Keith, A. J. Wheeler, C. R. Lamar, J. W. Holt, J. M. Nickels, G. C. Rankin and J. L. Massey came by transfer. Only one preacher had died—J. M. Gober.

James M. Gober was born in Arkansas in 1864. He died of typhoid fever at Lyons, Texas, in January, 1892. He was licensed to preach at Elgin in 1886, and admitted to the Texas Conference in 1887. He was serving his fourth charge when the scourge of typhoid fever, which often prevailed in those days, cut him down.

The Northwest Texas Conference met in Waco on November 23, 1892, John M. Barcus secretary. The following were admitted on trial: R. J. Tooley, Lazarus W. Carleton, William H. Matthews, Solon E. Burkhead, John R. Mood, Robert B. Bonner, William D. Bradfield, J. Samuel Barcus, Caleb Lee Browning. The following transfers were announced: G. C. Rankin, from the Southwest Missouri Conference; H. M. Whaling, from the Little Rock Conference; John R. Morris, from the Texas Conference; J. D. Scoggins, from the Central Mexico Mission Conference; W. H. Crawford, from the East Texas; F. M. Sherwood, from the Indian Mission; T. E. Smith, from the Memphis; A. P. Lipscomb, from the Tennessee Conference.

How the G. C. Rankin transfer got mixed up in this way is unaccountable. The same bishop held both the Texas and the Northwest Texas confer-

ences, holding the Texas on November 10, to which Rankin was actually transferred and in which he was appointed to Shearn Church, Houston, where he remained. Yet two weeks later he was officially announced as a transfer to the Northwest Texas Conference, to which he never belonged or in which he never received an appointment in his life.

M. D. Reynolds and Thomas Stanford, members of the Northwest Texas Conference, had been called by death during the year.

M. D. Reynolds was a native of Kentucky, born in 1849, and spent most of his life in that state. He was a graduate of Wesleyan College, taking the A. M. degree. He joined the Kentucky Conference in 1872. He transferred at a late day to the West Texas Conference and was appointed to Travis Park, San Antonio, but poor health forced him to give up his charge. He went to Lampasas, and improving in health, accepted a professorship in Centenary College. He subsequently served for four years as president of the college, but was again forced to retire on account of ill health. He died at Lampasas in June, 1892.

Thomas Stanford, a charter member of the conference and in his younger days a conference leader, died on September 18, 1892, at his home near Stanford's Chapel, in McLennan County, an account of which has been given in a previous chapter. The date or place of his birth is not mentioned in his memoir. He joined the Arkansas Conference in 1842. He served in that conference until the period of the Civil War, when conditions became so unsettled that he came to Texas. He served one or two charges as a supply, then transferred to Texas. He was a delegate to six General Conferences—twice from Arkansas

and four times from the Northwest Texas Conference. He filled the Waxahachie, Waco, and Georgetown districts—two terms on the Waco district. He was eight years president of his conference board of missions. His memoir says that “in almost every respect Brother Stanford was the most important figure that has been among us.” His best monument is the beautiful and well kept country chapel which bears his name.

The North Texas Conference met at Sherman on November 30, 1892, C. I. McWhirter secretary. The following were admitted on trial: Zebulon Vance Liles, Zora B. Pirtle, James B. Turrentine, Isaac J. Coppedge, Joshua J. Clarke, Nathaniel C. Little, William C. Wallis, Robert H. Kimball, William K. Strother, Columbus M. Shuffler, Alfred R. Sellers, Frank L. Farrington. The following came by transfer: E. S. Boyd, F. M. Sherwood, A. S. Whitehurst, C. B. Carter, A. D. McVoy, D. P. Brown, P. A. Edwards, G. H. Adams, F. B. Carroll, T. B. Norwood, George S. Sexton. W. K. Duff and Calvin J. Cocke had died.

William K. Duff was born in Virginia in 1829. He moved to Texas in 1866, was licensed to preach in 1868, and joined the conference in 1874. He continued in the work but four years, taking the supernumerary relation in 1878. He died at his home in Greenville May 24, 1892.

Calvin J. Cocke was born in Tennessee in 1827. The family came to Texas in his boyhood, and he was educated at McKenzie College. He was licensed to preach in 1852 or 1853, and was admitted to the East Texas Conference in 1853. At the division in 1867 he became a charter member of the Trinity (North Texas) Conference. None of his appointments is listed in his memoir, but he received appointments

regularly through a number of years, and left a good name among his brethren. He died on May 23, 1892.

The East Texas Conference was held at Nacogdoches in 1892, convening on December 13, L. M. Fowler secretary. Alphonso A. Kidd, James W. Downs, and Joseph R. Richie were received on trial. William Sproule, Harry May, and W. H. Hayes came by transfer. W. H. Ardis had died.

Wiley Hamil Ardis was born in Georgia in 1830. He was licensed to preach in 1851 (having been previously licensed to exhort, as was the case with practically every preacher who came up in the old days). He was admitted to the Alabama Conference; located, removed to Texas, and about 1880 joined the East Texas Conference. He was superannuated in 1889. He died at Carthage on January 22, 1892.

CHAPTER XVIII

THE YEARS 1893-1894

THE early years of the 1890's saw the rise of the Epworth League throughout the two Methodisms, North and South, the movement and the name having some slight priority in the North, although here and there in our own Church there were young people's societies which had arisen as a part of a youth movement more or less general over the country. At a convention of young people's societies of the Methodist Episcopal Church held at Cleveland, Ohio, in May, 1889, the name Epworth League was adopted as the title of these Methodist societies.¹ At the General Conference of the Methodist Episcopal Church, South, at St. Louis in 1890 the League movement was recognized and encouraged, but no one could anticipate the sweep of this new phenomenon, and the League was given only a nominal recognition under

¹"A great many names were proposed, and during the forenoon session of the second day the name Wesley League was adopted, but a number dissented, feeling that it was not the best name. The subject was again taken up at the afternoon session, and the convention became, apparently, more and more confused. Rev. J. S. Reager, by accident, let the words Epworth League slip from his tongue. He had intended to prove that the name Oxford League was the best, for, among other reasons, that it was more euphonious. By way of illustration he meant to say, 'It will sound well to say Epworth Hymnal and Oxford League! But the accidental joining of the words Epworth and League instantly caught the ear, and the convention at once united on that as the best name of the organization.'"—From the *Epworth Era*, August, 1894.

the control of the Sunday School Board. At the General Conference of 1894, however, the League had attained such importance as to be given a separate organization, with its own board and its own periodical, *The Epworth Era*, Dr. S. A. Steel being the first editor and the first general secretary of the organization. The first issue of the *Era* (at first a monthly) appeared in July, 1894.

While it is certain that a number of Epworth Leagues were organized in Texas very early in the movement, there is no way of checking up on these exactly until after the formation of the general Epworth League Board in 1894, which proceeded to issue charters to existing Leagues on their application. From the records of this Board we have a list of the Leagues chartered in Texas during the first month in which charters began to be issued — September, 1894. These are:

Charter Sent	Chapter No.	Church	Conference	City
Sept. 13, 1894	7	Pittsburg	North Texas	Pittsburg
Sept. 14, 1894	12	Missouri Ave.	N. W. Texas	Fort Worth
Sept. 15, 1894	23	Pendleton	N. W. Texas	Pendleton
Sept. 15, 1894	25	First	E. Texas	Center
Sept. 15, 1894	26	Winnsboro	N. Texas	Winnsboro
Sept. 16, 1894	30	Atlanta	E. Texas	Atlanta
Sept. 17, 1894	32	Broadway	N. Texas	Gainesville
Sept. 18, 1894	35	First	N. W. Texas	Weatherford
Sept. 18, 1894	38	Travis Park	West Texas	San Antonio
Sept. 19, 1894	42	Taylor	N. W. Texas	Taylor
Sept. 21, 1894	51	First	W. Texas	Cuero
Sept. 21, 1894	52	Nevada	N. Texas	Nevada
Sept. 25, 1894	63	St. John's	Texas	Galveston
Sept. 26, 1894	66	Graham	N. W. Texas	Graham

The first State Epworth League Conference, or Convention, was organized at Dallas in March, 1892, with about 100 "Leaguers" in attendance. Bishop Key presided, and John M. Barcus was secretary.

The second State Conference was held at Taylor, April 5-7, 1893. Bishop Key again presided, and by this time he had shown such

interest in the movement as to earn the title of "Father of the Epworth League in Texas." However, at this conference a state president was chosen, W. L. Nelms being chosen as president and J. W. Hill secretary. There were 219 delegates present, including also the General Secretary from Nashville. This meeting began with an "opening sermon" on the night of April 4th, and there followed three full days of crowded program, closing with "a League love-feast and consecration meeting" on the last night.

The third State Conference was held at Waxahachie in April, 1894. There were more than 300 delegates present. The fourth conference was held at Houston in 1895, when there were more than 3,000 delegates and visitors present. Bishop Galloway, fresh from the mission fields, made a stirring address on missions, and the conference responded by assuming the support of three missionaries in China for three years. This set a precedent in the Church; other State League organizations followed the example of Texas, and as a result of this new interest the League work soon had a new department — the Department of Missions, in addition to the original three departments of Devotional, Charity and Help, and Literary.

The State Conference of 1896, held in San Antonio, reached a climax in attendance and enthusiasm, there being an estimated attendance of 10,000 delegates and visitors. This overwhelming flood resulted in the adoption of a fixed basis of representation, which cut down the attendance of subsequent conferences, and also the custom of "free entertainment" was abolished. The Conference of 1897 was held at Waco, with some 3,000 delegates and visitors, and the conference of 1898 was held at Galveston, with about the same number in attendance.

The enthusiasm and religious fervor of these League conferences — of all League meetings in fact — local, district, conference-wide, State-wide, Church-wide, and international — was something wholly unknown before or since among the young people of Methodism. Nor was it confined to youth, but the awakening spread to all ages and conditions in the Church. One or two contemporary notes will serve to recall these things to the minds of those who were then living. Those who have come on since that day will not be able to comprehend it. The first note is from an account of a trip to the State conference at Houston in 1895, and is from Robert B. Bonner, pastor at Blum, in Johnson County. Says the writer¹: "We have two Leagues on our work, and with a full delegation we boarded the Santa Fe train at Blum on April 16th, at 10:45 a. m., bound for Houston. We found many friends aboard and those who were strangers were soon acquainted, and a regular jubilee followed. Nearly every one in the car was wearing League colors, and of course we felt that we were friends and co-workers in one great cause. We sang many pieces from Living and Triumphant Songs, such as: 'Leaning on the Everlasting Arms,' 'Meet Me There,' 'I never will cease to Love Him,' 'Scatter Sunshine,' and 'Sunshine in my Soul,' swelling to such a volume as to almost drown out the rattle and din of the train. There were but few on the train who did not join. One friend, however, who seemed lost in thought, remarked, 'We have none of this in my state; it would not be allowed. Such noise! I have not been able to rest this day.'"

The other note is an account of a revival meeting among the students of Polytechnic College, in this same month of April, 1895, and taken from the same

¹*Texas Christian Advocate*, May 16, 1895.

source. "Every irreligious girl and all boys but four or five in our boarding department have been converted," says the report. "The city pupils, being two and one-half miles away, could not so conveniently attend. The meeting continued two weeks, and the Lord was with us in convicting and converting power from the beginning to the end. The religious history of the college is wonderful. The first year all the irreligious boarding students were converted but one. About the same the second year, and the above for the third year. Every member of our faculty is religious. They are spiritual and zealous. Every one worked in the meeting. Teachers and students were together in the altar, and they were praying together all over the house. There were in all about 40 conversions and 36 accessions. It was an old-fashioned revival. Camp-meeting songs were sung, and many were the shouts of praise that ascended to heaven."

Extending our study beyond the young people's movement, we will add two other examples of the life—and the language—of that day. The first is a perfect type of the "language of Israel," as then spoken and written—the best example we have seen among scores of contemporary notes. The author is Nat B. Read, then stationed at what was called St. Mark's Church, Oak Cliff. His report (in TCA, April 6, 1893) is as follows:

The revival closed last night, after continuing 21 days. St. Mark's Church has received a baptism of the old prophetic fire. Victory has flashed along the lines. An uncompromising fight was made against the world, the flesh and the devil. God honored the preaching of his word. Every sermon, from the eloquent heart-searching messages of Bro. John S. Davis on Saturday at 11 a. m. to the close last night, was accompanied by the Holy Spirit and applied to the heart. Strong men were brought low at the altar and soundly con-

verted. The sinners were exhorted to come to the mourners' bench. Deep and pungent conviction rested upon the sinners in the church and out of the church. Cries for mercy went up from hearts by sin oppressed. The church agonized; penitents were converted, and while there was joy in the presence of the angels, the people of God shouted for joy. Results: the church revived; 27 accessions. Eternity alone will show the full results of this gracious revival.

The next is a report from J. P. Mussett from the Waco Holiness Camp Ground, then well attended and patronized by large crowds of Methodists from all over the state, the date being August, 1894:

This camp meeting, embracing the East Waco and 10th Street charge, has had the largest attendance it ever had. I never saw as many campers at one camp meeting. They held seven services a day, and the display of Divine power was truly marvellous. Sinners were converted and believers were sanctified at the same altar. Some would shout and praise God for the pardon of actual transgressions and others would praise God for cleansing them from inbred sin and the sanctification of their souls. Drs. Carradine and Morrison and Dodge did most of the preaching. Bishop Joseph S. Key and his son Howard, from Tennessee, were with us two days. He preached Sunday at 11 a. m. from Psalm 23. A number of preachers from different parts of the state were present, some of whom experienced entire sanctification. Rev. W. F. Lloyd, newly elected president of Polytechnic College, was with us and preached. Also Rev. R. C. Armstrong, presiding elder of the Waco district.

Turning our face again westward, we will take account of another stage of pioneer work in that quarter, covering the first quadrennium of the 1890's on the Vernon district in the Panhandle country. M. K. Little was appointed presiding elder of the Vernon district in 1890, and spent four years on that "Jumbo" district, as it was then called. Little is still living (October, 1935), and as we will not get to print

his obituary in this volume, we will give him a brief biographical introduction.

He was born in Blount County, Alabama, October 16, 1852. At the time these lines are written, therefore, he has just passed his eighty-third birthday. He was converted and joined the Methodist church in boyhood. He was licensed to preach in 1874; came to Texas in 1876; served as supply on Thornton circuit in 1879, and in the fall of that year was admitted on trial into the Northwest Texas Conference and re-appointed to Thornton circuit. He then served Corsicana circuit, Wesley and Rush, and then went to Waxahachie station, where he was pastor four years. From that charge he went to Missouri Avenue, Fort Worth, and from this station he went on the Vernon district. In a series of interviews with Brother Little the writer has gathered the following account of his four years on the Vernon district:

I went out to Vernon in the fall of 1890 with my family. After about three months we had a very good district parsonage in which to live. I procured a hack and a team with which to cover that territory, as I had to carry not only camp equipment and my own provisions, but feed for my horses as well. There was very little feed raised in the country except patches of sorghum, and you can't drive a team on sorghum. During the drouthy years — and it was drouthy from 1892 on as long as I stayed — if I ran out of feed away from home I have often paid as high as \$1.50 a day for dry horse feed. When I went out there seventy-five per cent of the people lived in dugouts, and a large part of the population spent only a part of the year out there. They would put in a patch of feed on their land, much of which had been taken up from the State, and then go back to the lower country. If it rained they would come back and harvest their crop.

The district covered fifty-one counties, besides Greer County, which was later divided into four counties. The dis-

trict included everything in Texas north and west of Wichita County. I kept account on one round, as well as could be estimated, and at the windup I had travelled 1,900 miles. There were scarcely no roads. I just took a course, and if I came to a barbed wire fence, as I did sometimes, fifty miles long, I had tools along for that business and I took the fence down, crossed over, and put it back up again. I always carried my Winchester with me and never felt the need of it, except to kill game for food, but one time. This was when I was driving through a narrow defile in the Kiowa country in Greer County and an Indian stepped out in front of my team and stopped them. What his intentions were I did not know, but I could see he was up to no good. I instantly reached back for my Winchester and brought it forward and caught the Indian's eye with mine and held it, determined to out-gaze him. I suppose that we stared at each other for three or four minutes without a word, when he dropped his eyes to the ground and I knew I had out-nerved him. About that moment another Indian jumped out, grabbed the first one and pulled him out of my path. I touched my horses and they broke into a run, and I let them run full tilt about three miles before I pulled them up.

Old Greer County lay between the North Fork and the Main Fork, or the Prairie Dog Town Fork, of Red River. It was in Texas at this time, but several years later, by a decision of the United States Supreme Court, the county was given to Oklahoma. It was a fine country. I put four preachers in the county and organized churches at Mangum, Altus—which succeeded Frazier when that place was washed away—Duke, Navarro, Hedrick, Martha, Willow Vale and other places. Settlers poured in and we were there to meet them. It was in 1893 that Rev. J. T. Hosmer, of precious memory, passed away at Martha, and I understand his widow still lives there. Our pastors over there in my time were G. S. Hardy, W. A. Derrick, Thomas Duncan, and J. W. Kizziar. Hardy is the only survivor of that number. And speaking of Duncan — not related to Thomas J. Duncan, father of Jerome — this Thomas Duncan was the first man we had at Dickens, in the late eighties. Duncan related

to me an experience he had one time at the old Matador ranch, while he was in the Dickens country. A tough character by the name of Red Campbell was boss at the Matador's, but Campbell's wife was, or had been, a Methodist. Duncan got to stopping there on his rounds, and spent a few nights there. On one occasion, in Campbell's absence, Mrs. Campbell asked the preacher to return thanks at the table. A young Campbell boy sniggered and made a scene at the table. The next morning Duncan, in conversation with the boy, kindly corrected him and instructed him on his behavior. It may have been this that incensed Campbell, as Duncan knew of no other ground; but the next night Duncan put up at the Matador's Campbell came in, took down a cow whip from the wall, and being a big, husky fellow, and without notice or a word, lit in on Duncan and whipped him out of the house. Duncan sent back by a ranch hand for his hat and saddlebags, rode out on the prairie and camped that night, and it was cold. This, however, was an exceptional case. All the ranches in that country, from the big XIT of 3,000,000 acres, down, treated the preachers with kindness and always welcomed them to their hospitality, whether out in camp or at home.

What promised to be for us out there a much needed school was started in 1889 under the name of Vernon Wesleyan College. It was to be located on a fine tract of 320 acres of land which was cut up into lots, and the alternate lots to go to the college. Jerome Haralson was appointed financial agent. The foundation of what promised to be a commodious and handsome building was laid of brick and stone, but a drouth and financial depression came on and the work was abandoned. John M. Barcus was elected president of Vernon Wesleyan College, and he would have accepted and made it go if the school had been completed.

The people in that country were hungry for the gospel, and often came long distances to a preaching appointment. It was in the summer of 1891 that I went out on the Yellow House Canyon west of Lubbock to fill a quarterly conference appointment. Lubbock was a little boxed house concern that amounted to nothing. I had driven hard all day to meet

my appointment, and had arrived about 5 p.m. on Friday. It was my custom to begin on Friday night, hold all day Saturday and Sunday, and as far as possible make a revival meeting out of the quarterly conferences. Soon after arrival I saw in the distance a wagon coming. It contained a man and his wife and six sons and daughters, prepared to camp on the ground for the meeting. He greeted me, and said: "I came with my family from Ellis County five years ago, and have not heard a sermon since coming. We are all unconverted and have driven fifty miles for this meeting, and I want you to help us that we may return all saved and in the church." All were converted and received into the church and were ready to return on Monday morning. If there is any preach in a man such things will bring it out.

It was on one 28-day trip to the plains, along in the fall, that John M. Barcus, our pastor at Vernon, decided to go with me. His church let him off and promised to have everything up when he got back. We camped and lived mostly on quail and wild turkey, as we started with no food with us but a bucket of lard and a big box of crackers. At Silverton we were told of a man thought to be dying of typhoid fever. He was unsaved, and had sent for a Campbellite preacher, the only one in town at the time. The preacher, on seeing his low condition, told him that he had sinned away his opportunity--that he was not now physically able to be taken to the water, and went off and left him. Barcus and I went down to see him, talked and prayed with him and the man was happily converted, and his wife shouted all over the house. Whether the man lived or died I do not know, but I know he was converted.

I held my first district conference at Memphis, my second at Quanah, my third at Amarillo, and my last at Clarendon. Bishop Key held my first one, and enjoyed mingling with us out there. At my district conference at Amarillo in May, 1893, Sam P. Wright came out to represent the Mission Board. He wore a seersucker suit, as it was plenty warm down in his country. The second day it came up a norther and sandstorm that blew hats off and out of town. It was cold, too. Wright borrowed an overcoat, and

he was a comical sight as he came down to church, one hand holding his overcoat up around his neck and with the other holding his hat on. I told him not to mind his hat, as it was the custom to let yours go when it blew off and pick up another as it passed; or we would send over to the Palo Duro canyon next morning and find him one among the collection which had blown down and lodged in the canyon.

My extreme point in the Vernon district was Texline. I went there once on the train, as the snow was two feet deep on a level, and held a quarterly conference. We had an organization there for a year or two, but when the drouth got so bad there was nothing left up there. I went as far as Clayton, New Mexico, also, as I heard they wanted to be taken in, but it was too far away. I had enough territory in Texas without trying to annex a part of New Mexico.

Of the Vernon district conference of 1894, held at Clarendon, we will add two brief notes, both from the *Advocate*, the first from John Barcus, the second from G. S. Hardy, the secretary. Says Barcus: "From the south came a man and his son, each riding a mule, with bedding, frying pan and coffee pot tied on to their saddles, dust covered and tired. They had travelled nearly 200 miles. At the same time there came from the far western plains a caravan of hacks, with men, women and children. It was Morris, Bloodworth, Ford, and Wallace, with their wives, little ones, and delegates. They had travelled 150 miles or more, and were on time. Then from the east a fog of dust announced the approach of another caravan from the Free State of Greer County. No one could look on a scene like that and not thank God that the heroic spirit of the fathers was still with us. And then to hear their reports of drouth and trial and exposure. They preached and talked and sang and shouted together."

Says Hardy: "Although still in the drouth and financial depression, yet such a spirit of cheerfulness,

hopefulness, such faith, such harmony, such brotherly love was truly inspiring. Most of the preachers were from large circuits and away from home most of the time, and salaries are small, but there was not a note of complaint. They rejoiced that they had been counted worthy to suffer for the Master. . . . There have been about 1,400 conversions. The revival spirit has prevailed all the year. Prayer meetings and family altars were everywhere. . . . The 'union' spirit in Sunday schools is deplored. Eight Leagues reported. A layman rode a mule 200 miles to conference."

Ed R. Wallace, who wrote "Parson Hanks, or Fourteen Years in the West," will also be permitted to speak, not of this district conference, but of his circuit and how he got there. However, the quotation will not be taken from his book, but from a somewhat more interesting story he tells, under the head of "Frontier Circuit" in the *Advocate*. Says the writer:

My first work lay in Eastland and Erath counties, called Desdemona circuit. I went from there to conference at Waco. I felt sure that I would be returned to the same circuit. But when that last day came and Bishop Hargrove had given his bracing advice, preparing our minds for our appointments and disappointments, he began to read them out. I had a pencil and paper, taking them down, until he said, "Floyd and Briscoe, Ed R. Wallace." It struck me like a thunderbolt. I never got it down. As he had called two places I supposed it meant two half stations. But after making inquiry of several persons I finally found a brother who said, "Your work is on the Plains—Floyd and Briscoe Counties." Cold perspiration flowed freely from my face. I confess it was a shake-up to me.

There were many tears shed when we left Desdemona, and we carried some off in our buggy, but we tried to appear cheerful. They shipped us 265 miles. After fifteen

days' trip in sleet, snow, and rain and some fair weather we reached our work. Wife nursed the four-months-old babe all the way. You need not tell her about hardships.

I know now where Floyd and Briscoe is. I thought I had a large work at first, but at the next conference they added parts of five other counties to my circuit. But they took off Floydada, which had a nice parsonage. I got two parsonages last year and could occupy but one, which is at Silverton.

One month ago I rigged up my mule and buggy for my trip to Randall County, a distance of 40 miles. My course was northwest. The sun was warm and the road good. I tied my lines and began my Bible study. . . . My study was interrupted by the canyons. When I got to the far side I had to walk and drive up the hill. When I got on the plains again I concluded to take a new road and look up a man who had not been to church in three years. I passed two houses and three dugouts, but not a human being of whom to inquire or with whom to stay. I determined to stay at the last dugout if I could get in, but the door was locked and nobody at home. It was now dark and the nearest family eight miles away. I took a cow trail that led north. It gave out in about two miles. I had no moon and the stars were covered with clouds. I took my course but could not keep it. I wandered like a lost ship at sea. I kept going until I was completely lost. I had just passed near a canyon where two men had got lost in a snow storm and froze to death. One was found over some grass and sticks. He had frozen in an attempt to make a fire.

It was cold and cloudy. I stopped and raised a yell. Just as I had concluded that no human could hear me and turned to get in the buggy I heard a voice about two miles away. The good man put me into a fireguard (furrroughs plowed to stop prairie fires) that led to Brother Hastings five miles away. That was a preacher's home, and I reached it. I was conducted to a table of cold victuals. I stayed with it until it looked quite dilapidated. I was able to meet my appointment in time. I preached at Fairview at 11 a. m.

and at 2 p. m., and then held church conference. At 11 on Sunday I was in Swisher County, and then I went to Beulah in Armstrong County where I preached at 3 p. m. I visited the sick, and never reached home until Tuesday at 5 p. m., after driving all day in the rain.

I enjoyed a stay of three days at home, then I had to leave for a three days' trip down in Floyd County. I left home at 6:30 a. m. and preached at Cedar at 11, where I also preached at night. Sunday at 11 I found a good congregation at Lone Star where we had preaching all day and dinner on the ground. The 2nd Sunday was spent at Lockney in Floyd County—dinner and two sermons. Lockney is 30 miles from Silverton. I came in home to spend Monday night. Tuesday called me to Wolf Flat to preach at night; distance, 30 miles. After visiting the Methodist families in this neighborhood, I made a 16-mile drive over sand hills. In all this 16 miles there is not a house, but I saw plenty of Goodnight cattle.

I came in home Thursday night, cold, nervous, and completely worn out, with the privilege of enjoying the presence of my wife and baby one week. I had travelled 350 miles.

If it was just a money consideration some other man might take my place. All the hardships of the itinerancy are not in the past.

Well, one advantage those brethren had over us—nobody wanted their place.

Organized Methodism on the lower Plains began with the appointment of J. B. Hawkins to Estacado mission in 1888 (in the Vernon district). In 1889 the name was changed to Plainview mission, and R. M. Morris was in charge for two years. Morris says a few years later, in reporting from the Hale Center charge¹: "When I first came to this country there were but very few people living on the Plains. There were only 63 members in the Plainview mission, which embraced 17 counties. Now we have one cir-

¹*Texas Christian Advocate*, February 22, 1894.

cuit and three missions, with a membership of about 700. When I used to travel 25 or 40 miles without seeing any house (dugout) now you are never out of sight of some nice little cottage. Land could be had here four years ago at from \$1 to \$1.50 per acre, but went up from \$1.50 to \$3 per acre, but we have had two years drouth which retarded settlement and some land went back in price. . . . Some preachers spoke to me at the conference in Fort Worth about buying land on the Plains, and I want to say to them through the *Advocate* that now is the time to buy, and if I can be of any service to you (without charge) let me hear from you."

We have been unable to obtain the exact date of the organization of the church in Plainview. The church at Lubbock was organized in the small frame courthouse there in 1893 by R. M. Morris, who was on the "Epworth" charge that year, postoffice address Plainview. Twelve members made up the original roll. Two of these charter members were still living (in 1935) and were on the official board of First Church, Lubbock, these being C. W. Mallard, aged 89, and Isum Tubbs, aged 82. Soon after the organization of the church it was attached to the Emma mission. The Lubbock circuit was formed in 1900.

We will now have a few words from an old friend who began his work in the west in an early day, enjoyed a ministry of more than forty years, most of it given in that country, filled several districts, a college presidency, was a delegate to several General Conferences, and now toward the evening of life is rich in the recollections of a fruitful and a happy ministry. This is J. T. Griswold, D. D., who, at our solicitation, furnishes an account of his first year in the west. It is as follows:

I graduated with the B. A. degree from the Southern University, Greensboro, Ala., in June, 1891. This school has since been moved to Birmingham, and is called the Birmingham Southern. Mrs. Griswold had her B. A. a few years before from the Alabama Conference Female College in Tuskegee, Ala. This school has also been moved, and is now located in Montgomery, Ala., and is called the Woman's College.

We were married October 29, 1891, and left at once for Vernon, Tex., where we were entertained in the home of Rev. and Mrs. C. D. Jorden, who were former friends of both of our families.

In November of the same year, we joined the Northwest Texas Conference at Corsicana, Tex., and were appointed to Benjamin circuit.

The nearest railroad point to Benjamin was Seymour, thirty-five miles. But rejoicing in a new horse and buggy, we set out without misgivings.

Arriving at Benjamin December 2, we found a small two roomed box house, poorly built and unfurnished. As the late Jno. M. Barcus said of it, you could look up while in bed, and see "the stars in their courses." At that it was above the average home in Knox County, which had only been organized five years. Many people were still living in dugouts, half dugouts, or very inadequate houses. But they were clean, courageous people, who had made the down payment on their land, and were struggling against drouth and other hardships, and suffering privations that they might provide themselves and their children a home. (I fear they were "rugged individualists," says Sister G.) She says she did not go into but one dirty house and one dirty dugout in the entire county, and we went into them all.

I had the whole of Knox County. Not another Methodist preacher touched it except our esteemed presiding elder, Bro. Little, whose quarterly visits were a great inspiration and joy to us. There was a Baptist preacher, one Bro. Eland, and an aged, saintly Presbyterian, Bro. Sherrill.

I preached at nine points—Benjamin, Vera, Goree, Medlin, Reeder, now Knox City, Gillespie, now Thorp on Mun-

day circuit, Bates, Spinks, and Truscott. With the exception of Benjamin, where we had a neat but unfinished church house, these preaching places were all school houses, usually named for some outstanding citizen in the neighborhood. We had organizations at Benjamin, Vera, Goree, and at Reeder. During this first year I held a revival in the thinly settled and almost isolated community of Gillespie, which resulted in the organization of a church with twenty-two members, which later grew into the Thorp organization, as above stated. Following a splendid revival at Truscott, a good church was organized there. I was blessed with good revivals at all points.

This was in 1892, and people were coming in constantly and filing on those magnificent lands of Knox prairie, south of Brazos River, and I tried to take care of them. I found a great center where four sections cornered and two neighborhood roads crossed. There was neither a building nor "brush" there; so some leading brethren and myself scouted around 'til we found enough mesquites for posts, we stretched barbed wire until a network was made, and pitchforked a stack of wheat straw on it; presto, an arbor! We called the people together for a revival, and had a great one. About sundown you could hear the wagons begin to rattle over the hard dry ground in all directions for miles around. We called the place Munday, and that is what it is today. I was the first preacher to proclaim salvation through Christ Jesus at Munday.

I had the fatted calf killed for me once that year. I was advised to visit the wife of a ranchman who was reported to be a "cussin' infidel," but said wife claimed to have been a "Methodist back east." I followed directions, and located the large, well-kept half dugout about 10:30 a. m. We were cordially received by the lady, and well entertained until the large Seth Thomas clock on the mantle struck twelve. Then she stepped outside and blew a horn. Pretty soon the husband and hired man came in. Seeing who was there, the husband greeted us most cordially, and turning to the hired man, directed him to drive up a small herd of cattle from a near by pasture. In the meantime, he overwhelmed us

with protestations of welcome, and when the herd arrived, he made a hasty killing, and soon we were eating steak. That was the best steak I had ever tasted up 'til then, and in all these years I have never eaten a better one. It was now 2 p. m., and we had made a long drive that morning. There were chickens in evidence everywhere, and the shelves were full of baskets of eggs, but they were not good enough for the "Parson and wife." He later came into the Church with his wife. He told some neighbors that he had "quit cussin'."

As before noted, Benjamin was the only point at which a Church building had been attempted. Sister Weatherly had written far and near to her friends soliciting donations for this house, and had succeeded in a large measure — it was about two thirds finished. I considered it my first duty to complete this building, and shortly it was consummated. Early in the spring Dr. W. F. Lloyd, then pastor of First Church, Ft. Worth, came out and dedicated it. Not long after this dedication, Bro. M. K. Little, my presiding elder, came along with Rev. R. H. H. Burnett, Abe Mulkey's old partner. He launched a revival, and it was one indeed. It seemed as though every unconverted person in the county professed Christ. All the churches were blessed with a nice increase, and the Campbellites, my! how they took them in. There was very little water in the country, but they found a pool deep enough to hide a man in, and the men came up with lumps of mud as big as my fist rolling off of their backs. In those days people were hungry for the gospel, and the schoolhouses were small, and many were the times as I preached I could not get a breath of air. They would crowd every seat, take all standing room, fill the doors, and look in the windows. I preached one hot night in August in a schoolhouse thus packed and a large giant of a fellow came in late, and took the only vacant seat, which was about two feet in front of the little table that I was using. This table was only large enough to hold a small tin bucket and dipper, my Bible and a coal oil lamp. This gentleman had been running a hay press all day, and was tired. He stretched his long legs, bringing his feet under the middle of the table, and went sound asleep. I was preaching on

"lukewarmness," and with a loud cry said, "There are people in the Church as sound asleep as this man right here," putting my finger near his open mouth. He awakened with a start, tilting the table to send the water in all directions, splashing the people. The dipper hit the wall, making enough noise for a score of such vessels. I saved the day by catching the lamp. Children cried, the young folks laughed, and I had to close the service.

They paid me \$320.00, and from this we bought a new buggy and harness and two nice little horses. Also, we were then as now, tithers, and at the end of the year, we owed no man anything but to love him. However, we still had our wedding clothes.

Revival fires burned from one side of that circuit to the other. A thing developed that year, for which I still thank God; for it has run like a golden thread through my entire ministry, and that was, numbers of people were converted in my regular Sunday services. As I remember it, when the year was over, the membership was doubled. Thank God for that first year, and every succeeding year of my ministry. I would give another life if I had it, to the same work.

CHAPTER XIX

THE YEARS 1893-1894 (Concluded)

THE West Texas Conference for 1893 was held at Beeville, convening on November 1, Bishop A. W. Wilson presiding, Sterling Fisher secretary. Admitted on trial: John D. Worrell, Vaughan G. Thomas, J. E. Hightower, John A. Lowe, Joseph S. Cash. The following came by transfer: H. V. Philpott, from the Texas Conference; J. A. Wright, from the South Georgia; J. F. Marshall, from the Western Conference; H. M. Vinson, from the New Mexico; Mortimer S. Gardner, from the Tennessee; J. M. Stevenson, from the New Mexico. Lorenzo D. Shaw and Ira D. Pafford had died during the year.

Lorenzo D. Shaw had joined the Kentucky Conference in 1874 and continued in connection with that conference until 1886, when he was transferred to the West Texas Conference. He served Uvalde and Gonzales stations, and in 1889 took the supernumerary relation, and in 1890 was superannuated. He died on March 20, 1893.

Ira D. Pafford was admitted to the West Texas Conference in 1891, and was appointed to the Llano circuit, where in a few months his health failed, and shortly afterward he was called to his reward. He was a pure Christian man, the son of a local preacher.

The Northwest Texas Conference met at Fort Worth — in the City Hall — on November 15, 1893, Bishop Wilson presiding, John M. Barcus secretary. Admitted on trial: J. D. Hendrixson, Leonard W. Cain, Charles W. Young, John L. Sullivan, James H. Stewart, Robert A. Walker, William N. Curry, Lucien L. Gladney, Mitchell D. Price, John E. Stephens, Benjamin R. Wagner, Levi W. Dennis, Charles S. Cameron—a class of thirteen.

The following came by transfer: J. R. Hixon, from the Holston Conference; C. E. Statham and J. B. Denton, from the West Texas Conference; Jerome Duncan, from the Tennessee Conference; O. F. Sensabaugh and Samuel R. Hay, from the Denver Conference; W. J. Snow, from the Southwest Missouri Conference; L. C. Ellis, from the East Texas; B. J. H. Thomas, from the New Mexico; Thomas G. Whitten and J. A. Hyder, from the Missouri; M. L. Moody, from the Mexican Border; T. E. Smith, from the Memphis Conference—a company of thirteen.

The death roll was large this year, seven members of the conference having died, as follows: W. W. Henderson, Robert H. Simpson, D. H. Dickey, James Mackey, George W. Graves, James M. Jones, and J. T. Hosmer.

W. W. Henderson was born in Arkansas in 1848. He attended school in Missouri and first joined the Northern Methodist Church there and was made class-leader. He joined the M. E. Church, South, in 1872. He was admitted to the Little Rock Conference in 1876; transferred to the Northwest Texas Conference in 1877. He served a number of circuits faithfully until 1892, when he superannuated. He died in Arkadelphia, Ark., Feb. 14, 1893.

R. H. Simpson died on March 21, 1893. He was born near Fort Worth, then on the frontier, in 1855.

He was converted in Burnet County in 1873. He was licensed to exhort in 1875, and licensed to preach in 1884. He was admitted to the Northwest Texas Conference in 1886. His schooling began after he was licensed to preach, when he was nearly thirty years of age, when every day he met the pastor at Burnet in an upper room and went over his lessons in the elementary branches. He stood the best examination in his class when admitted on trial, and was appointed successively to Bertram, Liberty Hill and Marble Falls. He had great revivals at every place and a very remarkable one at Marble Falls. Out of this the place became a station and unanimously petitioned for Simpson's return. He died at Marble Falls on March 21, 1893. Every saloon in the town closed during his funeral service, and at Burnet services were held and every store in town closed. "Those who do not love many preachers loved him," says his memoir.

D. H. Dickey was born in Tennessee in 1852. He graduated at Hiawassee College. He was licensed to preach at the age of 21, and admitted to the Holston Conference in 1874. He filled some of the leading appointments in that conference, and in 1885 transferred to the Northwest Texas Conference. He served at Temple, Cleburne, Burnet, Graham, and Seymour. He became afflicted with consumption, took the supernumerary relation, located at Temple and died there on May 16, 1893. He was a nephew of James E. Dickey, afterwards bishop. In a ministry of seventeen years he missed only two services, and these from illness.

James Mackey was born in Washington County, Arkansas, in March, 1838. He was licensed to preach in his sixteenth year; attended Cane Hill College at Boonsboro one year, and in 1853 was admitted to the

Arkansas Conference. He served a short time in the Confederate army. In 1866 he was placed on the Helena district. He was a member of the General Conference of 1870. In 1876 he transferred to the Northwest Texas Conference and was appointed to Corsicana station. He then served on the Corsicana district four years. When the J. D. Shaw defection occurred at Waco and the church there was in an uncertain state the bishop selected Mackey for Waco station. His two years there were very successful, after which he went on the Georgetown district. He then went to Weatherford and to Lampasas. He died in his pulpit at Lampasas while preaching in May, 1893. Quitman College (Arkansas) conferred the honorary degree of doctor of divinity on Mackey in 1884. He was a hard student, possessed a fine library, and in all of his relations with his brethren, official and otherwise, "he was trusted without fear," says his memoir—which is saying a good deal of a man who filled the office of presiding elder as long as Mackey did.

George W. Graves was born in Mississippi on July 4, 1839. His father was a local preacher. Young Graves was converted in Jack County, Texas, when near the age of twenty-one, his conversion occurring, he says, while riding alone horseback. He was licensed to preach in 1860 and admitted to the Texas Conference the same year. He served frontier charges, and in 1866, when the Northwest Texas Conference was organized, he became a charter member of that body and was appointed to Bosqueville circuit. He was appointed to Georgetown, Lampasas, Springfield, and Belton circuits in succession. He served one year each on the Waxahachie and Springfield districts, thence to Lancaster, and back to Georgetown and Round Rock. He served four

years on the Georgetown district, and the rest of his ministerial life was spent on circuits and stations in that part of the conference. He died while in charge of Bertram circuit in June, 1893. He did good and faithful work in all the charges to which he was assigned.

Of James T. Hosmer, the Pathfinder of the Panhandle, we have had much to say in previous chapters and we will not repeat the facts of his life as given before. He died at his home—a claim he had taken up—near Martha, Okla., August 4, 1893. His widow, who has since married again, still lives in that section.

James M. Jones was born in Morgan County, Alabama, June 14, 1819. He was converted and licensed to preach in Blount County, Ala. He was admitted to the itinerancy in Arkansas in 1848. After locating, he was re-admitted to the Texas Conference in 1857, and, being in that territory, became a member of the Northwest Texas Conference when it was organized in 1866. He served Weatherford and Fort Worth circuits before the war. He then served Waxahachie, Corsicana and other circuits in central Texas, and in 1867 he was appointed to Fort Griffin mission—the farthest west any preacher had ever been sent. He was appointed to the Springfield and to the Weatherford districts, and in 1877 was sent back to the Fort Griffin mission. He took the superannuate relation in 1882. His memoir is short, and no doubt behind these meager facts are rich stores of experiences which will remain forever untold.

The North Texas Conference met at Wichita Falls on November 29, 1893, Bishop Wilson presiding, C. I. McWhirter secretary. Admitted on trial: William Clark Pryor, Louis Samuel Barton, Charles

A. Tower, Patrick G. Huffman, Sterling P. Pirtle, Charles W. Glanville, Miller D. Hill, Homer L. Jamieson, William T. Harris, Jackson P. Lowery, George A. Marvin. The following came by transfer: E. H. Casey, from the North Mississippi Conference; J. M. Langston, from the New Mexico Conference; J. D. Scoggins, from the Central Mexico Mission; T. E. Sherwood, from the Denver; G. F. Boyd, from the North Alabama; C. M. Keith, from the Little Rock; C. M. Threadgill, from the St. Louis; M. A. Smith, from the Indian Mission. M. L. Blaylock was expelled; J. R. Jones was suspended for one year, and Z. Parker had his case referred to the presiding elder of the Bonham district. The following preachers had died during the year: David P. Brown, C. N. Riggan, Arthur DuBose McVoy, and U. B. Phillips.

David P. Brown was born in the city of Philadelphia in 1865. A Sunday school teacher of the M. E. Church became interested in him and induced him to join her class. He was converted, attended Dickinson College, at Carlisle, Pa. Threatened with consumption, he came to Texas, taught school, was licensed to preach, and in 1887 joined the North Texas Conference. After one year on a circuit, he was appointed to Trinity Church, Dallas, which he served two years. For health reasons he transferred to the New Mexico Conference and was stationed at Alpine. He subsequently served at Albuquerque and at El Paso. His health failing completely, he transferred back to the North Texas Conference, returned to Philadelphia and died there on January 28, 1893. He was a young man of fine mind and of sterling qualities of character.

C. N. Riggan was another young man, born in Mississippi in 1861. He graduated at the University of Mississippi; was licensed to preach in Arkansas

in 1883. He supplied work in the St. Louis Conference and was admitted to that body. In 1885 he transferred to the North Texas Conference. He served Winnsboro, Ladonia, Floyd Street, Dallas, Whitewright, and was chaplain of North Texas Female College. He died at Whitewright in 1893.

Arthur D. McVoy, also a young man, was a native of Alabama, born in 1868. He attended the Webb school in Tennessee and Southern College at Greensboro, Ala., taking his A. B. in 1888. He supplied work at Mansfield, La., joined the Louisiana Conference, and served Nachitoches station four years. In November, 1892, he transferred to the North Texas Conference and was appointed to Texarkana station. In June, 1893, he suffered a break in health, sought relief at Hot Springs and various places, but died in Mansfield, La., in August, 1893.

U. B. Phillips was born in Mobile, Ala.—date not given, but we are told that at the close of the war he was a farmer and local preacher. He joined the Montgomery (now the Alabama) Conference, and in 1874 was transferred to the East Texas Conference. He served Marshall, Tyler, and Palestine stations, and was four years on the Palestine district. In 1890 he transferred to the North Texas Conference. He served Sulphur Springs, Kaufman, and another appointment or two, but his health failing he went to Colorado. He died there just a few days before the North Texas Conference session of 1893.

The Texas Conference met at Navasota on November 30, 1893, Bishop Hendrix presiding, Seth Ward secretary. The following were admitted on trial: S. W. Holt, John C. Stewart, J. L. Yeats, and M. F. Daniel. Received by transfer: H. V. Philpott (who returned from the West Texas Conference

after thirty days), Ira M. Bryce, J. W. Cullen, J. P. Childers, O. A. Dukes, S. W. Thomas, A. C. Benson, W. Wimberly, J. K. P. Dickson, S. M. Godbey. James M. Turner and Alpheus Mizell had died.

James M. Turner was born in Halifax County, N. C., in 1809, and died at Houston, Texas, Sept. 9, 1893, aged 84 years. In young manhood he went to Mississippi and engaged in business, farming, and in political affairs. He was fifty-one years of age when he was converted, and the same year he was licensed to preach and admitted to the Mississippi Conference. He came to Texas during the war and was appointed to various circuits. While on Matagorda circuit in 1873, while holding services one Sunday, the church house fell in and injured him so that he was incapacitated for longer continuance in the ministry. The last ten or twelve years of his life he spent in Houston.

Alpheus Mizell was born in Tennessee in 1825. He joined the Tennessee Conference in 1844, and spent thirty-six years in that conference. His health having failed, he transferred to the Texas Conference and immediately took the superannuate relation. He died in Arkansas in 1893.

The East Texas Conference met at Orange on December 7, 1893, Bishop Hendrix presiding, L. M. Fowler secretary. David L. Cain, Henry B. Smith, John R. Slaughter, Alexander Methvin, William F. Davis, and Isaac F. Price were received on trial. M. G. Jenkins, M. A. Smith, and J. B. Nutter came by transfer. Richard Menefee and Horace M. Booth had died.

Richard Menefee was born in 1809 — place not given. He was licensed to preach in 1839, and joined the itinerancy in Georgia in 1848. He removed to Texas, was local preacher during a long period, and

re-admitted to the East Texas Conference in 1873. He took a supernumerary relation in 1879, and superannuated in 1883.

Horace M. Booth was born in Mississippi in 1815. He was educated at Cumberland College, Kentucky, and entered the Mississippi Conference in 1838. He transferred to the East Texas Conference in 1872, and served six charges in succession, then ceased to travel, taking the superannuate relation in 1883.

The Twelfth General Conference of the Methodist Episcopal Church, South, was held in Memphis, Tenn., May 3-21, 1894. The following were the delegates from the conferences in Texas:

West Texas Conference—Clerical: W. W. Pinson, B. Harris, I. T. Morris, M. A. Black; Lay: G. W. L. Fly, F. S. Jackson, J. C. Wilson, J. E. Pritchett.

Northwest Texas Conference—Clerical: W. L. Nelms, R. C. Armstrong, Horace Bishop, John M. Barcus, W. H. Vaughan, E. A. Bailey, E. L. Armstrong; Lay: Asa Holt, J. W. Lyle, J. M. Robertson, George H. Mulkey, A. M. Dechman, C. C. Cody, W. L. Wilson.

North Texas Conference — Clerical: R. M. Powers, E. W. Alderson, J. W. Hill, J. H. McLean, W. L. Clifton, J. M. Binkley; Lay: E. B. Perkins, B. M. Burgher, James A. Weaver, H. N. Tuck, R. A. Morris, W. A. Cann.

East Texas Conference—Clerical: James Campbell, J. T. Smith; Lay: J. T. Cely, T. S. Garrison.

Texas Conference—Clerical: Seth Ward, E. W. Solomon, J. B. Sears; Lay: B. D. Orgain, M. D. Cole, Heber Stone.

Matters of general interest transacted at this General Conference were: Organization of the young people's work under a separate Epworth League department, and establishment of the *Epworth Era*;

establishment of an educational department, under the General Board of Education; transferring the licensing and supervision of local preachers from the quarterly to the district conference; change of ratio of representation in the General Conference from one in thirty-six to one in forty-eight members of an annual conference. No bishops were elected at this conference. The following connectional officers were elected: Book agent and assistant, J. D. Barbee, D. M. Smith; Editor *Christian Advocate*, E. E. Hoss; Book Editor, J. J. Tigert; Sunday School Editor, W. D. Kirkland; Missionary Secretaries, H. C. Morrison, W. R. Lambuth; Church Extension Secretary, David Morton; Epworth League Secretary, S. A. Steel; Secretary Board of Education, W. W. Smith.

Through the years 1893 and 1894 there is a general note of hard times in the reports of the work in Texas, which one may easily discover in scanning the files of TCA.¹ A severe drouth prevailed throughout the West, and at the same time there existed all over the country a financial and business depression—yes, it was often referred to as “the depression.” Old timers will remember how that cotton sold at four to six cents a pound, and other farm products were down accordingly. A spirit of gloom and pessimism settled down on everything, and the winters of '93 and '94 were certainly winters of discontent. Presiding elder Black, of the San Angelo district, writes in in the fall of 1893 to advise the bishop to make as few changes in appointments as possible, as the preachers are not going to be able to move.

The Texas Conference Board of Missions reports

¹*Texas Christian Advocate*. Since we are now (1935) in the alphabetical age, and since no Government agency has as yet adopted this particular combination of letters, we will use this convenient symbol as a reference to the *Advocate* files.

of a called meeting held in August, 1894, through J. B. Sears, that "Our financial situation is alarming. About 20% of assessments have been paid. More than one-half of the charges have made no report at all. The Chappell Hill district has paid \$3.20 this year. Preachers, wake up!"

The heaviest loss of the Church in Texas from the financial stringency—or at least that was the reason given—was the sale of Waco Female College, the closing scene coming in 1895. Waco Female College had been in operation since 1857, had seen nearly fifty years of history, and had weathered a good many financial storms in that time. Just on the eve of the depression of '93-'94 a new building was erected, worth from \$100,000 to \$150,000, according to who was making the estimate. But throughout the year 1894 was one continuous appeal through TCA, advising of threatened loss of the building and calling for funds. The facts as given in these appeals may be gathered from the following extracts:

This from F. T. Mitchell, financial agent, in August, 1894: "We had raised \$60,000 for the new building, and did not intend to leave \$1 of debt. But we were misled by the architect, who laid out and started a building to cost nearly \$100,000. We discovered it too late. We had to go ahead or lose what we had put into it. We were assured that if we would go ahead and finish the building we could get a loan at low rate of interest. We finished the building, but the financial stringency has prevented a loan."

R. C. Armstrong, presiding elder of the Waco district, states under another date: "It is the finest school building in the state, if not in the South. But we must have \$25,000 to save it." Under a subse-

quent date he says: "Dr. H. A. Bourland has accepted the presidency and financial agency. Two men have agreed to arrest the execution of the judgment and give the Church a little more time to redeem the property." Appeals from Dr. Bourland, Bishop Key, and others, follow one another. Dr. Bourland got seriously injured in an overturned hack accident, and had to retire, and H. M. Whaling assumed the presidency. Along toward September 1 a report of subscriptions, notes, and cash received from the appeals shows a list of subscriptions running from \$5 to \$100—very few of the latter—and less than \$200 in cash had been received. "Not a leading station in Texas has made a subscription. We have a short stay in the execution, but our creditors will not wait on us long." The upshot of the matter was, that the handsome new building of Waco Female College was sold in 1895, and subsequently became the seat of Add-Ran College, a Campbellite school moved from Thorp Springs.

Dr. Bourland's injury came while he was out on tour trying to raise money for the college, this particular journey being in Collin County on his way to the Dallas district conference. As this meeting was one having many characteristics of the times, we need to look in on it, which we will do through the report of Dr. Campbell, editor of *Texas Christian Advocate*. The meeting was held in Bethel church, fifteen miles west of McKinney, in Collin County. Bethel was a landmark of early Methodism in North Texas, and being the place where Rev. William Allen ran a school for several years. For years an annual camp meeting had been held here, and this year the Dallas district conference was held in connection with the camp meeting, in August. Bishop Key presided in the district conference. Some visitors pres-

ent were Dr. Lloyd, of Polytechnic College, Fort Worth, and W. H. Vaughan, of the Waco Orphanage. Dr. Bourland started to the conference from McKinney, but the team that was pulling him and two or three others ran away, throwing them out of the vehicle, and Dr. Bourland was so badly injured that he had to return home. Most of the preachers and delegates to the conference were met at McKinney and transported to the camp ground in wagons and hacks. "The preachers' tent overflowed," says the editor, a visitor at the meeting, "and beds had to be made down in the church, and most of those who lay down there merely sought repose without finding it, until from sheer exhaustion the wretched victim became unconscious of the most exasperating chorus of snores that ever vexed the righteous soul of a sleepy man. I tried it one night only."

Another characteristic meeting of the times may be referred to briefly, the main "characteristic of the times" being, that most any sort of gathering together of preachers anywhere on any business lasted through several days, and its proceedings were interspersed with much preaching. A report of a spring meeting — later called midyear — of the Board of Missions of the Northwest Texas Conference tells that it was held at Lorena April 15-17, 1894. The opening sermon was preached by Rev. W. H. Vaughan, on the night of the 15th. He took a collection for the Orphanage, amounting to \$150. There were services all day next day, preaching at 11 by R. C. Armstrong, missionary rally at night. Next day at 9 a. m. the "Board got down to business." Sermon at 11 a. m. by M. S. Hotchkiss. Another rally at night. The secretary, John R. Nelson, says, "We had good attendance and a good time, notwithstanding it rained nearly all the time, and a Sam Jones

meeting at Waco intercepted some of the preachers who started to our meeting."

And so we come again to Sam Jones and some other matters growing out of that subject. Sam Jones was undergoing a sort of martyr period, from one standpoint, and he was a greater drawing figure than ever. Since about 1880 he had been appointed agent for the North Georgia Orphanage. He had actually represented that institution, and within a few years had paid off its debts and provided new buildings and equipment. In later years, however, his appointment had become more or less nominal, permitting him to range at will, holding meetings. Bishop Haygood had recently declined to continue this nominal appointment, forcing Jones to locate. The church press was full of the Jones case, many defending Jones, some holding with the bishop. In any case it was great advertising for the evangelist, and he continued to go far and wide in his revival work.

Naturally there arose, in the wake of the Jones tours, a large flock of imitators and a great many free-for-all evangelists. Many of these were attached to the Holiness movement, which was just now reaching its climax, especially in Texas; but there were others who had hitherto been regular in the Church who now became travelling evangelists. This is an important period, therefore, as it marks the rise of the professional evangelist and the bringing about of great changes in revival methods and customs. It is not meant to reflect, in the slightest degree, upon a great many legitimate and useful evangelists whose ministry has been fruitful of good. But we simply note the fact that, especially at first, there was an excess of extravagance, and often more

harm resulted than good in these evangelistic meetings.

Bishop Hargrove held all the Texas conferences, save one, in 1894, beginning with the North Texas which met at Bonham on November 8, C. I. McWhirter secretary. A large class of fourteen were admitted on trial, as follows: Josiah B. Cole, Joel S. Graves, Thomas M. Kirk, Albert R. Nash, William K. Strother, John E. Roach, William H. Wright, John W. Tincher, Joseph E. O'Neal, Joseph B. Sims, Mark P. Hines, Robert G. Mood, Lawrence Raynolds, Dallas A. Williams. Nine transfers were received, as follows: James McDugald, W. S. May, W. B. Bayless, D. F. Fuller, J. C. Cavener, William A. Edwards, E. B. Thompson, W. B. Patterson, William T. Harris. H. C. Rogers and Z. Parker were expelled. George T. Nichols, Archibald C. McDougal, and J. C. Randall had been called by death.

George T. Nichols was born in Dickson County, Tenn., in 1847. He grew to young manhood without religious or educational advantages. Going to Missouri, he was converted and joined the Cumberland Presbyterians, went to school and prepared to enter the ministry of that church. Returning to Tennessee, he became a Methodist; was employed for a ministerial work in Illinois; joined the Illinois Conference in 1869. He served in that conference several years, one term as presiding elder of the Salem district. Because of threatened lung trouble, he was transferred to the Los Angeles Conference and placed on the Arizona district. In 1886 he transferred to the North Texas Conference. He served on the Sulphur Springs and Terrell districts, and in 1893 took the superannuate relation. He died in 1894.

Archibald C. McDougal was born in Tennessee in 1822. Of his early life little is known. We find that he was licensed to preach and admitted on trial in East Texas in 1853. He was a member of the first Trinity (North Texas) Conference in 1867, but is shown to have transferred to the West Texas. He re-appears in the North Texas Conference in 1869, and served circuits and stations until 1883, when he superannuated. The following year, however, he went on the active list and continued until 1890. He died at Aubrey, November 4, 1894.

John Calvin Randall was born in North Carolina in 1829. He was licensed to preach in 1856. He entered the Confederate army at the outbreak of the war; was wounded at the Battle of Fredericksburg in 1862, losing his right arm. He was admitted on trial into the South Carolina Conference in 1864. He was transferred to the Trinity (North Texas) Conference in 1868, in which he served until 1874, when, on account of poor health, he took the supernumerary relation. He superannuated in 1879. He died on March 18, 1894, and was buried at Sulphur Springs.

The West Texas Conference was held at Lockhart November 15-19, 1894, Bishop Key presiding, Sterling Fisher secretary. Admitted on trial: Frank L. McGehee, Frank B. Buchanan, James Walter Long. Received by transfer: H. D. Knickerbocker, J. E. Harrison, D. S. Thompson, C. E. Peele, H. T. Cunningham. Homer S. Thrall, Eli Y. Seale, and John C. Ballard had died.

Homer S. Thrall has figured prominently in this History — especially in the first volume — from the time of his coming to Texas in 1842. A native of Vermont, where he was born in 1819, he was educated at Ohio Wesleyan University, from which institution he entered the itinerancy in Ohio. Ohio Wesleyan

conferred upon him the degree of A. M. in 1850, and in 1884 Southwestern University conferred upon him the degree of D. D. After serving in the Ohio Conference, to which he was admitted in 1840, for two years, he volunteered, with several others, for mission work in Texas. In 1846-47 he was pastor at Austin, and built our first church in the state capital. From 1854 to 1859 he served three districts in succession—Rutersville, Galveston, and Austin; in the 60's he was on the Columbus and Victoria districts. When the West Texas Conference was organized in 1858 he fell into that body. In 1869 he transferred to the Texas Conference, serving Houston circuit, Navasota, Brenham, Chappell Hill station and Chappell Hill district. Returning to the West Texas Conference in 1875, he was stationed at San Antonio, Corpus Christi, San Marcos, Luling, San Antonio district, Seguin, Del Rio, which brought him up to 1891, in which year he superannuated and took up his residence in San Antonio, where he died on October 12, 1894. Dr. Thrall was twice married: first, to Miss Amanda J. Kerr in 1847, who lived but a few years. His second marriage was to Mrs. Amelia L. West, in 1852, who survived him. Dr. Thrall's record of fifty-four years in the ministry, "from which he never turned aside for a day," was enough to distinguish him. But there were many other qualities or features of his life which gave him rank above the average man. He knew the fathers of the Republic of Texas—Houston, Rusk, Lamar, and others, and was on terms of friendship with them, and he was personally acquainted with every governor Texas had in his day. He wrote a large History of Texas, as well as a History of Methodism in Texas — the latter volume small in its size and scope, but invaluable to this day. He wrote much for the press,

and during his last years, while invalided in bed and totally blind, he dictated articles and editorials for the San Antonio *Express*. Texas Methodism has been enriched in many ways by the life, ministry, and work of Homer S. Thrall.

Eli Young Seale was born in Alabama in 1824, and died at Floresville April 12, 1894. He joined the Texas Conference in 1858, and fell to the West Texas Conference in 1859. His memoir is very short and lacking in details, which is to be regretted, as this brother served long and faithfully in the southwest. His memoir does say, however, that "he was a good man, a genial companion and a true friend," and that the whole community turned out to do him honor when he passed away.

John C. Ballard was born in Georgia in 1858. He moved with his parents to Texas when a boy. He was licensed to preach in 1887, and admitted to the West Texas Conference in 1889. He was serving his fourth charge when he was attacked suddenly with lung trouble which progressed rapidly until his death on August 25, 1894. He had given promise of much usefulness.

The Northwest Texas Conference was held at Hillsboro, November 22-27, 1894, Bishop Hargrove in charge, John M. Barcus secretary. A small class for this conference and for those days were admitted on trial—only six—as follows: Mark B. McKinney, James L. White, Walter L. Airheart, Charles F. Annis, Joseph W. Fort, and Henry F. Stallcup. A record breaking list of transfers came in—eighteen—containing the following names: W. B. Andrews, W. W. Dorman, Samuel Gay, J. H. Braswell, from the North Alabama Conference; James Campbell, William M. Hayes, from the East Texas Conference; K. S. Van Zandt, from the Arkansas Conference; J.

A. Whitehurst, from the North Mississippi Conference; I. N. Crutchfield, W. D. Robinson, from the New Mexico Conference; T. R. Clendenin, W. R. Crockett, S. D. Thompson, from the West Texas Conference; Walter Spence, from the Holston Conference; E. D. Cameron, from the Indian Mission Conference; G. A. Hodges, from the Memphis Conference; F. M. Winburne, Lucien L. Gladney, from the North Texas Conference. Three preachers had died—Jere Reese, James M. Grant, William G. Connor.

Jere Reese, born in Georgia in 1822, was admitted on trial into the Northwest Texas Conference in 1882—at the age of 60. He served Jacksboro and Glen Rose circuits; transferred to Georgia; in 1889 he came back and was appointed to Stonewall mission, on the northwestern frontier. He superannuated in 1891. He died at Granbury, May 12, 1894.

James M. Grant was born in Tennessee in 1826. He was admitted to the Arkansas Conference in 1859 or 1860; transferred to the Northwest Texas Conference in 1873. He served various circuits until 1882, when he took the supernumerary relation. He served the Bell Plains and Baird circuit the following year, and in 1884 was superannuated. He died on October 1, 1894.

William Green Connor was born in South Carolina in 1822. He took his degree from Randolph-Macon College, Virginia, in 1842. In the same year he was licensed to preach, and in 1843 was admitted to the South Carolina Conference. He served circuits and some of the leading stations in South Carolina and Georgia until 1857, when he was called to the head of LaGrange (Ga.) Female College, which place he filled for three years. He continued to fill appointments, with one year out, until 1868, when he was transferred to the Texas Conference and sta-

tioned at Chappell Hill. He subsequently became president of Chappell Hill Female College. He went from that position to the presidency of Waco Female College, and transferred to the Northwest Texas Conference. He then served as presiding elder of the Waco district. In 1880 he transferred to the North Texas Conference and was stationed at Sherman. In 1885 he returned to the Northwest Texas Conference and was stationed at Georgetown. His last appointment was Morrow Street, Waco, where he finished forty-six years in the ministry and superannuated. He died of pneumonia, but just when and where his long memoir supplies no hint, except that it was sometime in 1894. He represented the Northwest Texas Conference in the General Conferences of 1874 and of 1878, and "he was endowed with noble parts," says his memoir. "Nature made him a gentleman, and grace made him a sincere Christian."

The Texas Conference in 1894 met at Cameron, on December 5, Bishop Hargrove in charge, Seth Ward secretary. Admitted on trial: R. L. Williams, W. R. Campbell, Clyde B. Garrett, Ernest P. Newsum, Marion L. Lindsey, Edmund A. Potts, Beverly W. Allen, H. R. Kimbler, Joseph Buie. J. B. Nutter, I. N. Burks, H. M. DuBose, A. G. Scruggs, S. F. Chambers, and D. S. Thompson came by transfer. Josiah W. Whipple and William Shapard had died.

Josiah W. Whipple was a contemporary of Homer S. Thrall, Orceneth Fisher, and others from the far North in the foundation period of Texas Methodism back in the 1840's. Whipple, Thrall, and Fisher were all natives of Vermont; dispersed westward, and yet all came together as Methodist preachers in Texas. Whipple was born in Bennington, Vt., in 1813. His parents moved to northern Illinois when the children

were young. He was licensed to preach by John Clark, who later came with him to Texas, but did not tarry long. Whipple was admitted to the Rock River Conference in 1840, and appointed to Galena. He was transferred to the Texas Conference in 1841, and came down with Bishop Morris, who held the second session of the Texas Conference at San Augustine and appointed Whipple to Austin circuit. The bishop went with Whipple to his new charge, preached in the new capital of Texas and introduced the preacher to his congregation. Whipple served Austin two years; was appointed to Houston circuit, Ruttersville circuit, and was then placed on Washington circuit. Throughout all the lower part of the Texas Conference the name of J. W. Whipple became a household word, as he filled circuits, stations, districts, and labored on camp grounds. He was especially effective in prayer, exhortation, and singing. In his older years his sense of hearing failed, and an accident from an unruly horse put him on crutches for many years of his later life. He was married three times. His only son, a six-year-old boy, was drowned by falling from a horse while fording the Colorado River. Whipple died in Austin May 8, 1894.

William Shapard was born in Murfreesboro, Tenn., in 1830. He joined the Tennessee Conference in 1851, transferring later to the Memphis Conference. He subsequently went to the Alabama Conference, and in 1872 was pastor of the Francis Street Church, Mobile, the ranking church of the state. He came to the Texas Conference in 1876 and was appointed to St. John's, Galveston. He went from there to Tenth Street, Austin, and after a three-year pastorate there he retired, taking the supernumerary relation. Shapard held front rank, in all the confer-

ences where he labored, as a preacher. His preaching was often attended with signal power.

The last conference to meet in 1894 was the East Texas, convening at Jacksonville on December 13, Bishop Hargrove presiding, A. J. Frick secretary. A large class of ten were admitted on trial, as follows: M. I. Brown, P. R. White, Russell J. Birdwell, J. T. McClure, John L. Williams, W. McSwain Zimmerman, W. T. Burch, Steven E. Wilson, Hugh L. Hare, I. C. Williams. H. M. DuBose and A. C. Benson were announced as transfers, they returning the next week after being transferred to the Texas Conference. Only one preacher had died, but he one of the oldest and best known men of the conference—John C. Woolam.

John C. Woolam was born in Edgefield district, South Carolina, January 15, 1813. While a small boy his parents moved to Giles County, Tenn. He was converted and joined the church in 1831, and appointed class-leader the following year by John B. McFerrin. In 1836 he served in an Indian campaign in Florida. He came to Texas in 1838. He was a charter member of the first methodist church organized in Houston by Jesse Hord. He was licensed to preach in 1840 by the Montgomery quarterly conference, serving the rest of that year as junior preacher under Samuel A. Williams on Nacogdoches mission. In 1841 he was employed by Littleton Fowler to serve the Liberty mission. He was admitted on trial into the Texas Conference in 1842 and appointed to Lamar mission. From that date to 1883 he filled the principal circuits of East Texas. through a period of forty years, with but two intermissions—one year as chaplain in the Confederate army, and two years on the Crockett district. From 1883 to 1890 he was chaplain in the state penitentiary

at Rusk. In 1852 he was married to the widow of Littleton Fowler. His name was known in nearly every home in East Texas. Families named their children for him, and sent for him at marriages and funerals. He was an allayer of strife and a builder up of the church; a wise counsellor and safe guide in all the affairs of the people. In his old age he retired to the home of his stepson, Rev. L. M. Fowler, where, at the last he suffered long confinement to his bed. Conscious to the last, his final words were: "All beautiful, glorious, divine!" His end came on January 18, 1894.

A word concerning these memoirs, which to many readers may become tiresome. The object is to give the principal biographical facts of deceased preachers as these facts may be gathered from the obituaries printed in the conference minutes. The tendency of the old-time memoir writers was to dwell at length upon two features of a preacher's life which we do not emphasize today: the first being his early religious experience, or conversion; the second being the closing scene, or his preparation for death. Many earlier day biographers go into great particulars as to how a subject struggled with sin, or under conviction, or how he rebelled against a call to the ministry; also these biographers linger about the death-bed of the aged brother, to catch and to report his words during his last illness — these words often wrung from him by anxious and persistent inquiries. Such things were a part of the Methodist life of that day. To be strictly true to the record, they probably should be included, in some degree, in the memoirs of this History. But they are not, except in rare instances, for the reasons that space will not allow, and that such matters are not so well relished today.

This writer has probably read one thousand of

these memoirs. A few have been models of completeness and due proportion. For the rest it has been a process of threshing stacks of straw for the sake of a few grains of facts — no fault of the deceased. Something should be done about it; but what? Recently, wanting one fact about a prominent deceased preacher—that fact being the exact date and place of his death — this writer searched until he found the obituary of the deceased, more than two pages of fine print in the conference minutes, written by another prominent member of the conference. “Here, then,” said the searcher, “are all the facts.” But there was nothing to indicate that the subject had died at all except that his obituary was contained in the minutes. Let not the reader, therefore, grow impatient at the summary of these memoirs contained in this volume, often, however, supplemented by outside sources of information. Think what the author has been through. These deceased brethren, great and small, are entitled to a brief memoir in this volume, and it is our pleasure to give it to them. Remember, it is not the subject of the memoirs, but the writers, who have drawn forth this diversion; and it is not for the benefit of past memoir writers, for they, too, are mostly among the deceased, but for the benefit of present and future biographers of our preachers.

As is our custom, we will touch the high spots of the appointments following each quadrennial General Conference. The districts and their presiding elders for 1894 were as follows:

West Texas Conference: San Antonio district, J. D. Scott; Cuero district, A. C. Biggs; Beeville, John S. Gillett; San Angelo, John W. Stovall; San Marcos, B. Harris; Llano, M. A. Black.

Northwest Texas Conference: Georgetown district, W. L. Nelms; Waco, James Campbell, who had transferred from the East Texas Conference, and had retired from the editorship of the *Advocate*, T. R. Pierce, of the North Texas Conference, becoming editor of the *Advocate* with the first issue in December, 1894; Corsicana district, J. T. L. Annis; Waxahachie district, John S. Davis; Fort Worth district, G. S. Wyatt; Dublin, E. A. Smith; Weatherford, E. A. Bailey; Gatesville, E. F. Boone; Brownwood, W. M. Shelton; Abilene, M. K. Little; Vernon, John M. Barcus; Clarendon—a new district just formed by dividing the Vernon district—R. A. Hall.

North Texas Conference: Dallas district, E. W. Alderson; Terrell, C. B. Fladger; Greenville, J. A. Stafford; Sulphur Springs, W. L. Clifton; Paris, F. A. Rosser; Bonham, J. R. Wages; Sherman, J. M. Binkley; Gainesville, R. M. Powers; Montague, W. D. Mountcastle.

East Texas Conference: Marshall district, John Adams; Tyler, J. P. Smith; Pittsburg, O. P. Thomas; Palestine, L. M. Fowler; San Augustine, C. F. Smith; Beaumont, W. A. Sampey.

Texas Conference: Houston district, Seth Ward; Austin, J. B. Sears; Brenham, E. H. Harmon; Calvert, J. B. Cochran; Huntsville, W. Wootton.

CHAPTER XX

THE YEARS 1895-1896-1897

A CROSS-SECTION of Texas Methodism forty years ago reveals certain features which are almost totally absent from the Methodism of today. Some of these features may be summarized under three heads: (1) the Holiness, or second-blessing movement, which generated a tremendous controversy; (2) the rise of the evangelists, and the changes in revival methods; and (3) the prevalence of interdenominational debates—warm public discussions on “doctrinal” themes. There were also certain secondary features, among which may be noted that it was during this period that the first discussions of the Higher Criticism began to appear in the church press. The introduction of this subject, together with the growing attention given to the question of evolution and other scientific problems, may have contributed in some degree to the changing phases of Methodist life. But whatever the causes, it is certain that we were then in a transition period, from “old-fashioned” Methodism to the modern type. We will not concern ourselves with any question of comparative values, further than to say that “modern” Methodists who have only contempt for the old type are as far wrong as are the few remaining old type Methodists who have only contempt for the new.

We are going to quote two contemporary witnesses to the fact that a change was in progress during the period of our history now under review. The first is a layman, writing in November, 1894 (*Texas Christian Advocate*, November 29, 1894) under the head of "A Plea for Truth and Propriety in the Pulpit," the writer being S. H. Morgan, of Weimar, Texas. The gist of his plea is as follows:

Several evangelists have recently been in this section, dealing out their stale jokes and feeding the people on syllabub, sentimentalism, and bosh. The methods and doctrines are questionable, if not indeed dangerous. One in a certain town a few miles away, among his first astute deliverances, said that if a buzzard should fly over that town and see the stewards he would have to hold his nose. This would not appear so bad perhaps if he had not, near the close of his "powerful" meeting, changed his mind and claimed these men to be the best he ever saw. He succeeds in getting his \$200, folds his tent and hies away to gull the next town.

Another comes to a town near by and takes for his first text, "The Kingdom of Heaven is like to a grain of mustard seed." It grew to be a great tree. This tree, he said, had been turned into a buzzard roost, and that some old hens had gotten up into it and were sitting on rotten eggs, and now he had come all the way from Tennessee with his little shotgun to shoot up in that tree and scatter things. At the conclusion of one of these sublime efforts by this wonderful star of gospel light he called penitents, and *mirabile dictu*, three came. Now, to cap the climax, the evangelist stood on the bench where these three were kneeling and asked all the people to kneel. A few stubborn sinners would not, and he berated them in the following chaste manner: "You look like homemade sin. I know some men can't kneel, because they have cork legs; and some women, too, have cork legs and they can't kneel." Now all of this was being said with penitents at his feet and the congregation on their knees laughing. Is not this a scene in a Methodist church that would

make angels blush? How does it look for a crowd to be giggling in church at the nonsense and tomfoolery of a clown? The sanctity of the church gone and no regard for the sacred office of the ministry. "Oh," say some, "he draws." Yes, of course he draws. So does a theatre and a circus and a medicine show. Is it Methodistic for a preacher to tell sinners that he doesn't want them to come up to the altar and let the old hypocrites slobber on them and beat them on the back? This same man would call the leading members of the church rascals and scoundrels because they would not pray in public. The same leading members will swallow it down and at the end of ten days pay the evangelist \$250 and send him on his way rejoicing, while their own pastor, in seedy clothes, and owing for two or three months' rations, must go on with his work.

Extreme cases? Yes; but there were too many extreme cases; too many professional soul-savers, who took the job off the hands of the pastor and congregations, where it had rested before, and made it, not the serious, agonizing work it had been, but a light and easy task, full of hilarity and show.

The other witness is quoted, not with entire approbation, but mererly as a symptom that the "times were changing." This is E. L. Armstrong, forty years a minister, and now retired and confined to a sick room, from whence he looks out not with very cheerful eyes upon the passing scenes. But the old man's observations are interesting, and here they are:

An annual conference session in this age is an occasion of no little importance and the coming together of its members, with greetings and the recounting of trials and victories has lost none of the importance and interest of antebellum days. We now have nothing to do in order to reach the seat of the conference, but go to the depot, purchase an excursion ticket, enter a fully equipped passenger coach in

company with genial companions and after a few hours of pleasant and delightful travel without fatigue, the appointed place for the coming session is reached. This is a wonderful improvement on the earlier times. The session soon begins. Everything denotes haste. The Bishop especially is in a great hurry, indicating that great issues are involved and an early adjournment is an absolute necessity. Notwithstanding the little law book gives each annual conference at least a week for the transaction of its business. Reports are abridged, only certain items are sought for and stressed. The pastor must be brief or he is under par in the estimation of the chairman. When the twentieth question is called, under which the character of each elder is passed upon, undue haste is made. When candidates for admission on trial are called for, the same haste prevails, and men are precipitated upon the conference, who are totally inefficient, and afterwards give no little trouble to the conference. The old way of freely and frankly discussing each case is the best. Much deliberation and care is necessary just here. Now we have "high steeples and giraffes." A lobby of officials have already interviewed the presiding elder, and one or more of the number are delegated to see the Bishop in person and ask for a giraffe. No other will do in their estimation, while the lofty head of the place seeker has been raised, scenting the high steeple and big salary afar. The question of salary is a vital one now, often the predominating incentive, an all absorbing one—"what will it pay?" Alas! how often is this question asked, making the salvation of souls of secondary importance? Do not misunderstand me. I believe the preacher is worthy of his good living and have something for charity besides, but he ought not to bask in luxury and extravagance while many of his supporters are sorely pressed for the necessities of life. Then we had unpretentious houses of worship. You look at the stately temples of worship that rise gorgeously in our land, with grand auditoriums, pastor's study, parlor, kitchens, and many other accompanists adjoining, with pipe organ and paid organist of some other denomination, or worse still, a regular Jerusalem sinner, with a tribe of prayerless, thoughtless, listless,

giggling young people leading this sacred service of song, while the congregation sit often in disgust, unable to catch a word or sing a line.

I love music. It charms me on earth, and I feel sure it will greet me in Heaven; but I want it in the spirit and so rendered as to be understood; not in unknown quantities. Many of the so-called improvements of this age are superfluous and unnecessary, often involving the membership hopelessly with a consuming debt—would it not be better to pay as we go? Use economy in building. I sometimes fear the gorgeous display and outward splendor are somewhat eclipsing the inward glory and power of our Methodism.

We now have an increasing number of evangelists, unknown in earlier times. Many recently received a special call to leave the pastorate and go out into broader fields to call men to repentance. Some of them have ways and methods unknown in earlier days, and of doubtful propriety even at the present—doing away with the altar service, hold-up-your-hand religion, and many other departures about which I cannot now write. After all I must say that I feel that many of these brethren are in quest of greenbacks at last. If this seems severe I will withdraw it whenever these men leave the thrifty towns and cities and go into the country and backwoods where men are going to ruin who have but little of this world's goods to bestow.

I do not believe that evangelists should labor for nothing, but I do think it wrong for them to receive from \$25 to \$125 a day, while good and true men who have labored for a third of a century making this day possible have never received one-fiftieth of the lowest amount named per day. It is all well enough to say give away fabulous sums, yet that some of them are amassing wealth is a fact that challenges denial.

In a former article I spoke of the non-existence of parsonages back in the fifties. Now, thank God, more than two-thirds of the pastoral charges in Texas have homes for their preachers. A wonderful and much needed work. As already stated, in 1857 a pastor's salary was \$150. Now they get from \$200 to \$2,500, with prerequisites often bestowed in the way of poundings and presents. It is worthy of remark

just here that salaries were more uniform in the past than in this day, and it would be more satisfactory if each preacher received a living and none were overpaid. What shall be done to equalize the salaries of preachers will soon become an open question. Should there be such enormous differences as now exist in the amounts paid men of equal ability, experience, and success? Should one have an easy place and get thousands; the other a hard place and get fifties? Now a preacher, once in a place of importance and good pay, expects and demands the best always, without reference to ability and necessities of his brethren. And he feels degraded unless he gets the best. My idea of the spirit, intentions, and success of the ministry is, that each man should be sent where he can do the most for the salvation of men, irrespective of the high steeple stations or the humble missions. A preacher who feels degraded because his charge is not so important as the last served needs to go on his knees and carefully examine the nature and design of his call. The Master says, "Go ye into all the world." The place seeker says, "No, I have a reputation to sustain, a family that must live in style; I must have the best." The result is, that by manipulation or trickery he gets his place, or transfers; and thus some are continued from year to year in the best places who have but little to recommend them in the way of successful work.

William H. ("Uncle Buck") Hughes, another well-known patriarch surviving from the olden days, a man of unusually sound sense and a frequent contributor to the church papers, comes out with a broadside against the newer tendencies in Methodism, under the caption, "Has Methodism Fulfilled Its Providential Mission?" All of which is submitted as symptomatic of a changing order of things, these changes being most marked in the following particulars: (1) The abandonment of the altar method of conversion; (2) the transition from congregational to choir singing; (3) the rise of stations and

the decline of circuits; (4) the tendency to "grade" the ministry on a salary basis, and to perpetuate such graduations; (5) a lessening of emphasis against worldliness, and a general relaxation of discipline. Of course these and other changes were gradual, and it required several years for them to become fixed and permanent; but the prophetic eye of many old preachers could discern them and spoke out against them before they became established features of the church life, but such lamentations only gained for their authors a large measure of contempt.

There was a controversy going on through all these years of the 1890's on the so-called Holiness question, inside the Methodist church, particularly in Texas, and there was ceaseless debate between the Methodists and Baptists and the Methodists and Campbellites on "doctrinal" questions, the design and mode of baptism and infant baptism being subjects upon which the very salvation of the world seemed to hang. According to one version of the importance in which the subject of the mode of baptism was held, the Baptists expected that all unimmersed persons would be lost; the Campbellites hoped that such would be the case. The columns of the *Advocate* contained numerous reports of interdenominational debate—meetings which in that day drew their throngs, but which today would hardly attract a corporal's guard. There were, for example, long and glowing reports of the Ballard-Dupont debate, the Alderson-Hall discussion, the Ballard-Tant, the Hall-Ditzler, the Smith-Young, the Alderson-Tant, the Shuffler-Cofer, the Weaver-Lawson, the Alderson-Harding debate and many others, in which it appears that C. L. Ballard and E. W. Alderson, of the North Texas Conference, were the chief defenders of the Methodist faith. The Alderson-Harding debate was

typical and will be noticed particularly because it so happened that it was one through which this writer sat as a young Methodist and drank in the principles of the true faith with an ardor which only a new convert can know.

The Alderson-Harding discussion was held under a huge tabernacle — this period, incidentally, being the age of the tabernacle builders — at Bruceville, in McLennan County, beginning July 8th and continuing for ten days, the year being 1895. The principals were Dr. E. W. Alderson, then presiding elder of the Dallas district, a striking figure and a most impressive speaker, and J. A. Harding, a Campbellite, principal of a Bible school in Nashville, Tenn., also a striking figure, with his spread of black whiskers. The meeting had been arranged a long time beforehand, and widely advertised, and throughout the hot July days of the debate the roads in all directions were one ceaseless fog of dust, marking the trail of the comers and goers. It was a battle of giants, echoed in every home and field and on every street corner of the surrounding country. Alderson has told this writer, forty years later, that Harding was the ablest antagonist he ever met in debate—that he was not the tricky sort, given to sophistry and subterfuge, but dealing in solid logic and scriptural argument, delivering blow for blow, and dodging nothing. The pastor of the Methodist church at Bruceville, C. N. N. Ferguson, in his report of the meeting, however, made it a one-sided affair and a clean sweep for the Methodists. Says he (*Texas Christian Advocate*, August 15, 1895): "On the proposition of infant baptism, Alderson reminded me of a blazing comet marching through the firmament of eternal truth, with no obstructions in his path; and Harding reminded me of the misty tail

of the monster, trying to obscure its path of light. . . . On Sunday Alderson preached a great sermon on the Atonement, and baptized 21 children. The pastor has baptized ten since." Well, while in a reminiscential mood, this writer will add that he well remembers that circle of fathers and mothers, assembled with their babies in the altar space for the baptismal service. He also remembers Alderson's sermon and his very text—"Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem"—and wonders if the good old Doctor believes as firmly in that matchless text today as he did on that Sunday morning?

The Holiness, or Second-Blessing, issue reached certain sharp and definite stages during these years. The Northwest Texas Conference, at its session in 1894, adopted certain resolutions which, in effect, outlawed the second blessing doctrine and solidified both schools of opinion, the second blessing school becoming the minority side, and ultimately dwindling to insignificance. The resolutions were signed by those of both wings of the issue, and were intended as a "peace measure," the signatories being as follows: W. F. Lloyd, W. L. Nelms, Chas. Davis, Geo. S. Wyatt, B. F. Gassoway, J. M. Armstrong, J. T. L. Annis, J. P. Mussett, R. C. Armstrong, S. P. Wright, and J. M. Barcus. The "doctrine of sanctification, as taught by the M. E. Church, South, and the Holy Scriptures" was re-affirmed; it was declared to be the duty of our ministry to preach it; the request was made that the Northwest Texas Holiness Association should be dissolved. The dissolution of this Holiness association, which was the

one organization in Texas devoted to the promotion of the second blessing doctrine, left the Waco Holiness camp ground, which the Association had promoted and virtually owned, more or less an orphan, although it continued to be used for several years as the seat of an annual camp meeting. Moreover, Methodist pastors and presiding elders began to invoke church law against "Holiness" evangelists who came into pastoral charges and held meetings without invitation or over the protest of the preacher in charge. The most notable instance of this action was that taken against H. C. Morrison, of Kentucky, who was, and has continued to be, the leading advocate of the second blessing theory of sanctification in the Methodist Episcopal Church, South, if not in both Methodisms, North and South.

The groundwork of the "Morrison Case" is set out in the following charges and specifications, which were formulated against Morrison by the Lexington, Kentucky, quarterly conference, Morrison as a local elder being amenable to his quarterly conference:

M. E. CHURCH, SOUTH, VS. H. C. MORRISON CHARGES AND SPECIFICATIONS

Charge 1. We charge H. C. Morrison, L. E., with contumacious conduct in persisting in resisting his superiors in office, and thus violating his ordination vows, per Discipline, pages 238-248.

SPECIFICATION 1.

Said H. C. Morrison, over the protest of W. H. Matthews, P. C., and E. A. Smith, P. E., the first of Dublin station, and the latter of Dublin District, Northwest Texas Conference, M. E. Church, South, did go into Dublin station, September 4, 1896, and did engage in conducting and taking part in a protracted meeting in a public capacity as a preacher. And when the presiding elder and preacher in charge did protest

against said meeting being held in said charge, said H. C. Morrison did refuse to yield to their advice, and authority, and continued said meeting.

SPECIFICATION 2.

Said H. C. Morrison at the time the first personal protest was entered by said presiding elder E. A. Smith, on September 5, 1896, did declare his purpose to violate his ordination vows, if necessary, in order to carry on said meeting.

Charge 2. We charge H. C. Morrison with violating the order and discipline of the Church.

SPECIFICATION 1.

In disregarding the authority of the Church as expressed in paragraphs 109, 110 and 120 of the Discipline of the M. E. Church, South, by coming into the borders of Dublin station, over the protest of the presiding elder and the preacher in charge, and taking part in conducting a meeting which commenced September 4, 1896.

Charge 3. We charge said H. C. Morrison, L. E., with sowing dissensions, by improper words and actions.

SPECIFICATION 1.

Said H. C. Morrison, having received a protest from P. C., P. E., and official board of Dublin station, not to come into the pastoral charge, knew that a division of the church was being produced, and dissensions would result, became a party to such dissension and division, by coming and conducting said meeting, in said Dublin charge, over said protest.

SPECIFICATION 2.

Said H. C. Morrison by giving direction to laymen of the M. E. Church, South, concerning the arrangements and advertising of said meeting, and encouraging them to attend said meeting, over the protest of the legally constituted authorities of the M. E. Church, South, thereby produced divisions and dissensions in the Church.

N. H. ROWLAND,
S. E. McDANIEL,
E. O. HANNAH,
Committee.

Morrison's trial on these charges resulted in his expulsion. He immediately appealed to the ensuing annual conference, but his appeal did not reach the conference, due to a ruling of the presiding bishop, A. W. Wilson, on the following question of law submitted to him: "Does violation of the law of suspension, ignoring the trial and refusing to submit to the penalty in case of local elder expelled from the church, forfeit the right of appeal?" Answer: "It does."

In the meantime Morrison had brought a charge of maladministration against the presiding elder trying the case. It so happened that the minutes of the trial were not read and signed immediately after the conclusion of the trial. The stenographer's hand gave out and he was compelled to leave, taking his notes with him. A brother was appointed to take down the proceedings in his stead. He went off with a part of the minutes in his pocket. In this way some ten days elapsed before the record was perfected and signed. This was a failure to comply with the letter of the Discipline. About this time, however, friends intervened; Dr. Morrison signed a paper declaring that he did not intend to violate the law or his ordination vows; promised loyalty in the future, and the whole sorry business came to an end—at least for the time. Morrison afterwards withdrew from the church—"put his church letter in his pocket"—and the bitterness was renewed. But in the course of time he came back, and the ups and downs of the past were forgotten by both sides.

Another trial of a wholly different nature—in fact the most shameful thing that ever befell the ministry in Texas—calls for attention here. We will let one who participated in the proceedings tell the whole story, this being Dr. George C. Rankin,

who was pastor of Shearn Church, Houston, during the year of this occurrence—1895. Says Dr. Rankin, in a chapter of his "Life":

That summer our conference for the Epworth League met in St. James Church, Galveston, and it was largely attended by the young people and most of the preachers. Seth Ward was our presiding elder. . . . He was present at the Epworth League Conference. He and others received a severe shock at the close of that gathering by reading the next morning in the *Galveston News* an article under the head "Two Clerical Sports and Their Episode in the City." The article called no names, but said they were both prominent ministers from the interior, one a presiding elder and the other a station preacher; that they were left over by the League Conference, and had put in the night in a series of debaucheries; that they had slipped from a carriage at 2 o'clock in the morning to beat the hackman out of his fare; that he had them arrested, and the matter had leaked out. The article created a sensation and put Methodists to guessing.

A good many people had intimated that the description fitted Seth Ward and myself. He brought the paper to my office and showed it to me. I read it, and he asked me who were the parties? I told him that it was an easy matter to locate them. We both agreed that they were E. H. Harman of the Brenham district and W. Wimberly of Brenham station. We went back to Galveston and made a slight investigation, and our surmises were correct. He was ordered by Bishop Keener to appoint a committee on investigation, which he did, composed of C. R. Lamar, O. T. Hotchkiss, and myself.

We made the preliminary inquiry according to the Discipline, and we were not long in unearthing one of the most unbelievable sets of facts in connection with these men that ever went into the records of a church court. They denied, of course, but the evidence was beyond all question. Hotchkiss was appointed to prosecute Harman and I to prosecute Wimberly at the approaching conference at Brenham. . . .

At the trial Wimberly asked the privilege of being heard in his own behalf. He was a striking looking fellow and gifted as an orator. He was naturally dramatic, and extremely so on this occasion. He spoke four and a quarter hours, and at the close of his impassioned appeal he bowed on his knees before the committee, opened a copy of the Discipline and said: "I lay this on my heart, Oh God, and say that if it were the Bible I would look up into thy face and tell thee that thou knowest that I am as innocent of these charges as an unborn babe."

The committee looked astonished. I shall never forget the look of supreme disgust of Dr. Philpott (who was defending Wimberly). I closed in a speech of an hour, and in ten minutes the committee came in with a verdict of guilty and expelled him from the ministry and from the church. A similar verdict was rendered in the Harman case. It was the saddest condition of things that ever came before that conference.

Two months after that Wimberly came to my office in Houston, made a full confession of the whole thing and said that we did not find out the half of their performance in Galveston; told me that he was down and out, his family in want, and asked me if I would not see Seth Ward, make up some money for him and help him get his family to Louisiana, where friends would at least keep them from starving. I called up Seth Ward, and he and myself chipped in and with the help of a few friends we raised the money and sent them all to Plaquemine, La.

But that was not the last of Wimberly. He joined the Northern Methodist church, with these facts known to them, came back on the Beaumont mission, transferred to Nebraska, filled some leading appointments, and got into trouble again. His presiding elder wrote me, and I sent him the facts. Wimberly wrote me from New Orleans that I had slandered him, and threatened me with a suit for libel. I dropped his letter in the wastebasket, and never heard from him again.

Harman, poor fellow, died a few years ago in Brenham.

While quoting Dr. Rankin we will use two other incidents contained in his "Life," referring to matters of a more wholesome flavor than the Harman-Wimberly affair. While pastor in Houston, he tells us, he had a visit from Bishop Keener, and we are afforded some insight into the mysteries of appointment-making, as that episcopal function was sometimes performed in those days—a method common enough, apparently, as to evoke no comment. "Bishop Keener came to my house one morning from the West Texas Conference," says Dr. Rankin, "and asked me if he could stop with me three or four days and have immunity from company and given a room where he could be left mostly to himself. I answered in the affirmative and then he handed me his grip and walked into the house. For three days scarcely any one knew that he was there. At the close of the last day, which was Friday, he came down and sat with the family, and told me that his work was done; that he would leave for Dallas the next morning and spend Sunday with the people of that charge, and the following week hold the session of the North Texas Conference. He told me that he had put in the time with the minutes of that body for the past four years, and that in the past three days he had practically made all of the appointments. And he further apprised me that I was to go to that conference, but he did not say to what appointment."

That was in 1896. Everything seemed to go through as the bishop had planned. Rankin was transferred and appointed to First Church, Dallas. And if you can beat that, as a "closed cabinet," you will have to go far—the bishop, a guest in a leading pastor's home for three days, apprising him of his transfer to another conference, but not "consulting" about it and not informing him of his exact destina-

tion. But the method seemed to work out all right and, as stated, even Dr. Rankin offers no comment, as if it were unusual. It is probable that the Lord would have a better chance in directing a lone bishop in seclusion in making the appointments than he could have in the tense atmosphere of a large cabinet meeting where there are so many conflicting claims, interests, and representations.

The other quotation from Rankin refers to his first year in Dallas. "I had as my associate pastor at Floyd Street," he says, "Uncle Sebe Crutchfield. If I mistake not that was his first station, and I am sure that it was his first city station. He was a noted and most successful circuit preacher. He had a way of his own in managing a charge, and while it did not always suit many of his people, yet it suited him and he pursued it regardless of what others thought of it. He was a man of colossal frame, a head of more than ordinary magnitude, a fiery temperament. . . . Yet he had a kind and brotherly heart, and he was mighty in prayer. He and most of his officials at Floyd Street did not get along harmoniously. He did not like their way of doing, and they did not like his. But Uncle Sebe always had the right of way. . . . On the last Sunday Uncle Ike came down on his way to conference and spent the day with Uncle Sebe. While they are brothers, they are as much unlike as if born in different homes. The former is sweet-spirited, gentle, and very evangelical. Uncle Sebe preached his farewell sermon Sunday morning, and it was a scorcher. At night Uncle Ike preached one of his deeply spiritual sermons, full of power and unction. It caught the congregation, and it swept Uncle Sebe off his feet, for he was very emotional. He led in the closing prayer, and among other things said: 'Lord, we are so glad to be in this meeting and

under the influence of thy good Spirit. It makes us happy and we rejoice. Lord, we are not always in this good frame of mind. Sometimes we get off the track and get cold. It was the case with us at the morning service, and, Lord, thou knowest that thy servant lost his head and spoke unadvisedly with his lips.' But right there he caught himself and added: 'But, Lord, thou knowest that thy servant had cause, for he has had a lot of soreheads to deal with all this year'."

CHAPTER XXI

THE YEARS 1895-1896-1897 (Concluded)

BISHOPS Duncan, Keener, and Key divided the Texas conferences into three separate episcopal administrations in 1895, the first conference to be held being the North Texas, which met at Gainesville on November 6th, Bishop Duncan in charge, C. I. McWhirter secretary. The following were admitted on trial: E. R. Edwards, J. E. Crutchfield, W. F. Bryan, R. H. Fields, S. M. Ownby, and R. F. Bryant. Ten preachers came by transfer, as follows: C. H. Peele, I. K. Waller, John A. Lowe, from the West Texas Conference; C. H. Govette, from the New Mexico; E. G. Roberts, from the Los Angeles; J. D. Major, from the East Columbia; J. W. Rowlett, from the Tennessee; E. W. Bouilly, from the North Alabama; I. H. Hoskins and J. R. Smith, from the Indian Mission Conference. The following preachers had died during the year: W. F. Easterling, J. D. Scoggins, R. R. Nelson, and J. E. O'Neal.

W. F. Easterling was a native of Georgetown, S. C., born in 1829. He graduated from Emory College, Georgia, while George F. Pierce was president. After leaving college he located at Thomasville, Ga., and engaged in the practice of law. In 1859 he was licensed to preach, and in 1860 was received on trial by the Florida Conference. In 1869 he was trans-

ferred to the Louisville Conference; in 1871 to the Louisiana, and in 1873 to the Trinity (North Texas) Conference, and stationed at Jefferson. He was subsequently appointed to Dallas, the Dallas district, Paris, Terrell, Sulphur Springs, Gainesville district, Montague district, Denton, and Forney. He died in Montague January 17, 1895. He was a logical and a forceful preacher and a man of sound administrative ability. He represented the North Texas Conference in the General Conference of 1878.

Reuben Rogers Nelson was born in Kentucky in 1827. Through the influence of a godly mother he was converted at the age of twelve. His father, through the same influence, was converted about the same time. He says that his mother awoke him shouting between midnight and day and told him that father had been converted. R. R. Nelson was a local preacher for twelve years, and in 1868 joined the Memphis Conference; was transferred to the North Texas Conference about 1881; travelled several circuits, and superannuated in 1893. He died at Ector in September, 1895. He was a good preacher and a good man.

J. D. Scoggins was born in Alabama in 1861. The family moved to East Texas in 1870; was licensed to preach in 1879, and joined the Northwest Texas Conference in 1880; served the Ranger, Abilene, and Buffalo Gap missions; transferred to West Texas Conference, and served as a missionary in Mexico. He became a member of the Mexican Border Mission Conference at its organization in 1885, and did work along the border and in the West. He subsequently filled the Guadalajara district in Mexico; returned to the United States; filled Oklahoma City station for a few months, and settled at Denton. He

was appointed to Henrietta in 1894, but died there in March, 1895.

Joseph Ephraim O'Neal was born in Alabama in 1867, and died at the home of his parents in Hunt County in June, 1895. Feeling that he should preach, and being without an education, he entered the Honey Grove High School at the age of twenty-two. He went to school and taught until 1894, when he was admitted on trial to the North Texas Conference. He was sent to an appointment in the Montague district, but died in the middle of the year.

The Northwest Texas Conference was held at Temple in 1895, meeting on November 14th, Bishop Duncan in charge, John M. Barcus secretary. The following were admitted on trial: Marcellus H. Hudson, Samuel J. Rucker, James M. Wynne, W. C. Hollingsworth, G. E. Sandel, Robert B. Young, John R. Atchley, William L. Childress, and C. H. Smith. Received by transfer: R. O. Eustace, from the Southwest Missouri Conference; E. D. Mouzon, from the Texas Conference; E. K. Bransford, from the Memphis Conference. These preachers had died during the year: C. C. Armstrong, J. S. McCarver, and J. W. Walkup.

Christopher C. Armstrong was born in Missouri in 1848. He served in the Civil War, and after the war went to Montana. Returning to Missouri he married, and subsequently his wife and baby child were taken by death. He turned to religion; was converted, licensed to preach; served several charges in the Western Conference, and in West Virginia and Kentucky. In 1881 he settled in San Antonio, Texas, and entered business, being a supernumerary of the West Virginia Conference. He was later transferred to the Texas Conference and appointed to Navasota, and a year or two later to the Austin

district. In 1889 he was transferred to the Northwest Texas Conference and appointed to Albany, which he served two years. He died at Albany, on the superannuated roll, in April, 1895.

John S. McCarver was a native of North Carolina, born in 1820. He was licensed to preach in Arkansas in 1846. He was admitted to the travelling connection in 1849. He served circuits and districts in Arkansas until 1860, when he enlisted in the Confederate army. In 1863 he came to Texas, taught school and filled various appointments until 1866, when he became a charter member of the Northwest Texas Conference. He served two terms on the old Springfield district, and one in the Waxahachie district. In 1876-77 he was on the Corsicana district; subsequently he filled various circuits and dropped into the superannuate list several times. He was a powerful preacher, and faithful and punctual in filling all appointments, regardless of weather or roads. His last illness was short—two days—and he died at the home of his son-in-law, Rev. G. W. Swofford, in Concho County, Feb. 12, 1895.

John Wesley Walkup, like John S. McCarver, was a member of the Old Guard of Methodist preachers, his life almost spanning the nineteenth century. He was born in Tennessee in 1813. When he was born Asbury was still alive and McKendree had just been elected bishop. J. W. Walkup was licensed to preach in 1839 and joined the Mississippi Conference. At the organization of the Memphis Conference two years later he fell into its bounds. He was ordained a deacon by Bishop Waugh and an elder by Bishop Soule. He served in the Memphis Conference until 1870, when he transferred to the White River Conference, and in 1873 was transferred to the Northwest Texas Conference. His labors were not very

extensive in Texas, due to advancing age and poor health. He died on June 7, 1895. He was a man of robust character and of a rugged exterior, but was of a gentle and generous nature.

The West Texas Conference met at San Antonio on November 20, 1895, Bishop Key in charge, Sterling Fisher secretary. No one was admitted on trial. C. W. Perkins came by transfer from the North Mississippi Conference; J. K. Waller and John A. Lowe, from the North Texas Conference. The most romantic figure in the conference had been removed by death—Andrew Jackson Potter.

An account of Potter's early life and some characteristic incidents of his ministry have been given in a former chapter. His end was as dramatic as most of his life had been. Preaching at Tilman Chapel, on Lockhart circuit, in Caldwell County — one of his first appointments thirty years before — on the night of October 31, 1895, he had finished his sermon. "And now," said he, "I think you have heard about my last sermon; I am going home." Then urging the brethren to bring up the collections for conference, he said, "I believe . . .," and without finishing the sentence fell down in the pulpit and died without a struggle. He was buried in the Benton cemetery, near Lockhart. The Masons of Lockhart participated in the funeral services, and they asked for the privilege of paying all funeral expenses. His soldier comrades of the Confederate army erected a monument at his grave, but gave to his preacher comrades the privilege of inscribing the epitaph.

The Texas Conference met at Brenham on December 4, 1895, Bishop Keener presiding, Seth Ward secretary. Charles U. McLarty, Ellie C. Keith, and George Southwell were admitted on trial. The following came by transfer: J. M. Crutchfield, from the

New Mexico Conference; S. W. Holt, from the Southwest Missouri; F. E. Hammond, from the Baltimore; Jesse A. McIver, from the Arkansas Conference.

Charles W. Thomas had died—a name with which we became acquainted away back in the days of the early forties. He was born in Connecticut in 1816. At the age of eighteen he entered the Hartford grammar school, and in 1835 he entered Yale College, where he remained more than two years. Health reasons caused him to seek a warmer climate, and this he sought first in Georgia, and later in Texas. In the spring of 1840 he came to Ruttersville—the new Methodist college town just laid out in Fayette County. He was appointed a teacher in the first faculty of Ruttersville College. In October, 1840, he was licensed to preach by Robert Alexander. He was present as a local preacher at the organization of the Texas Conference at Ruttersville on December 25, 1840. The following year he was admitted on trial into the Texas Conference. After serving two years in Ruttersville College, he took regular appointments in the conference and served faithfully on circuits, including four years on the LaGrange district, until 1887, when he took the supernumerary relation. In 1889 he was superannuated at his own request. He died at the residence of his daughter in San Marcos on July 6, 1895—the last link that bound Texas Methodism to its organized beginning.

The East Texas Conference met at Texarkana on December 18, 1895, Bishop Keener presiding, A. J. Frick secretary. Charles T. Cummings, James M. Brewer, James A. Harvey, John W. Goodwyn, W. F. Hardy, and Gus Harrison were received on trial. A. A. Wagnon came by transfer from the Los Angeles Conference; S. S. Holliday, from the Louisiana; W. T. Ayers, from the North Texas Con-

ference. No preachers had died during the year.

In 1896 the West Texas Conference was held at Llano, meeting on October 28, Bishop Keener presiding, Sterling Fisher secretary. Nathan B. Thompson, Reuben S. Pierce, William A. Bowen, Marion T. Allen, John R. Smeiser, John M. Lynn, and Joseph J. Franks were admitted on trial. Received by transfer: C. S. Mills, from the St. Louis Conference; B. F. McManama, from the Illinois; Z. V. Liles, from the North Texas; H. F. Harris, from the South Georgia; Charles F. Annis, from the Northwest Texas Conference. Asa B. Bynum was expelled; James W. Browne and James H. Tucker had died.

J. W. Browne was born near McMinnville, Tenn., in 1815. He entered the ministry in the Alabama Conference in 1834. He transferred to the West Texas Conference in 1867. Nothing is given in his memoir of his appointments or of his work—a long memoir of generalities. It is sufficient to say that he was a fine Christian gentleman of the old South, loyal to his church and faithful in her work. He died at Luling on November 25, 1895, soon after his last roll call at the West Texas Conference.

James H. Tucker was a native of Mississippi, born in 1822. He came to Texas as a young man, and during the 50's ran the stage line between San Antonio and El Paso. He then became a physician, and practiced medicine in San Antonio, Uvalde, and other places. In 1859 he was brought under conviction while listening to a sermon preached by Bishop Pierce in the old courthouse at Uvalde, while the bishop was on his way to California. Tucker's conversion followed. He was licensed to preach, and for several years exercised himself as a local preacher among the roughest element of the Southwest. In 1869 he was admitted to the West Texas Conference.

He was the first missionary sent to Laredo in 1872, and spent most of his ministry on the frontier and on hard circuits, though he spent a term on the Victoria district. He died at Laredo in September, 1896.

The North Texas Conference met at Paris on November 11, 1896, Bishop Keener presiding, C. I. McWhirter secretary. Edwin L. Spurlock, Charles A. Corry, Newton G. Ozment, and Atticus Webb were admitted on trial. The following came by transfer: B. T. Hayes, J. B. Turrentine, T. J. Milam, and A. S. Whitehurst, from the East Texas Conference; G. C. Rankin, and W. W. Horner, from the Texas Conference; J. A. Black, from the Western Virginia; John Moore, from the Denver; J. H. Bass, from the Indian Mission Conference. Guy A. Jamieson was expelled. E. L. Spragins, C. H. Peele, and J. M. McKee had been called by death.

Edward L. Spragins was born in Alabama in 1855, but was principally reared in Mississippi. His parents were both devout Methodists. He was converted in 1879, and joined the Mississippi Conference the same year. He speedily gained prominence in his conference and filled some of its leading stations. He was transferred to the North Texas Conference in 1890. He filled Plano, Henrietta, and Dallas stations. But in the meridian of his strength and usefulness he was cut down on August 6, 1896. The funeral was conducted by Bishop Key, and he was laid to rest in a Dallas cemetery, widely mourned by all classes who knew him.

James M. McKee was a Mississippian, born in 1837. He died at Sherman on February 27, 1896. His parents moved to Texas when he was a small boy. He was educated at McKenzie College, Clarksville. He served in the Confederate army. He joined the Louisiana Conference in 1868, and was connected

with that body for seventeen years. He was transferred to the North Texas Conference in 1885. He served Atlanta, Kemp, Allen, Rockwall, Garland, and other points. He died while filling Sherman circuit, leaving an invalid wife and two children.

Charles H. Peele was a native of Texas, born in Cass County in 1866. He was licensed to preach while attending Marvin College at Waxahachie in 1884. He joined the North Texas Conference in 1888. He served Clarksville mission, De Kalb, Pattonville, Deport, and Dodd. In 1894 he took the supernumerary relation and went to West Texas for his health. He died at Ozona, April 3, 1896.

The Northwest Texas Conference was held at Waxahachie in 1896, meeting on November 18, Bishop Keener presiding, John M. Barcus secretary. The following were admitted on trial: William P. Edwards, O. P. Kiker, S. A. Barnes, James A. Ruffner, Rufus B. Evans, William M. Lane, Claiborne B. Meador, Milburn W. Moody, Wiley D. Johnson, John S. Huckabee, R. F. Byrd. The following came by transfer: J. S. Chapman, T. J. Duncan, from the Los Angeles Conference; T. W. Boynton, from the Louisiana Conference; J. H. Watts, from the Arkansas Conference; J. G. Freeman, from the Louisville Conference; W. B. Wilson, from the Alabama Conference.

W. M. Shelton withdrew from the church; the case of G. C. Summers was referred to the presiding elder of the Gatesville district; S. J. Franks was expelled. Seems to have been an epidemic following the Harman-Wimberly sensation of the previous year. There was a total of five preachers expelled in the conferences of 1896. All of them dropped out of sight, as was usually the case, except S. J. Franks, who had been a member of the Northwest Texas

Conference since 1873; a leader in the Holiness movement, and an evangelical preacher. Franks was pastor at Moody and Eddy, in the Waco district, in 1895. Under date of April 11 that year he reported in the *Advocate* as follows: "Have just closed a good meeting at Eddy. 15 conversions, 15 accessions. B. F. Gassoway did most of the preaching, and it was well done. Bro. Curl preached several good sermons. On with the revival!" A historic meeting for the writer of these pages, as he was one of those fifteen converted and received into the church, under the pastorate of S. J. Franks. Shortly afterwards he was licensed to exhort by James Campbell, the presiding elder, and thus at once became a member of the quarterly conference and inducted into the mysteries and power of Methodist officialdom. Franks was moved to another charge that fall, and the following year he became entangled in an affair which so compromised him that his expulsion from the conference and the church resulted. He went into the Methodist Protestant Church and continued preaching. In 1903 he returned to our church, joined the First Methodist church at Corsicana; was recommended to the Corsicana district conference and was granted license to preach. In 1904 he applied to the Northwest Texas Conference for restoration of credentials, but Bishop Hoss, on the citation of the Discipline by Horace Bishop, relating to preachers joining other churches after expulsion, ruled the application out of order. Franks served one year as supply on Corsicana circuit, then went to the West Texas Conference and served as supply or evangelist until 1925, when he was admitted on trial into the West Texas Conference. The committees passed him from year to year without examination, and at the end of two years he was received into full connection. In the mean-

time, "During the year 1914," Franks says in a personal letter to the author, "the Austin district conference, led by Bob Shuler, asked the Northwest Texas Conference to restore my credentials. V. A. Godbey, presiding elder, went to the conference, which met, I think, in Fort Worth, presented the matter and it was done—not a vote against me." Franks took the superannuate relation in 1930, and is now living (January, 1936) in the city of Austin, near the ripe age of eighty-three, having been born at old Fort Gates, in Coryell County, April 17, 1853. May his end be peace!

Members of the Northwest Texas Conference who had died during the year were John Wesley Sansom, Stephen B. Ellis, and Edward R. Barcus. The first of these, J. W. Sansom, was a native of Texas, and was the son and grandson of a Methodist preacher. In fact, both his grandfathers were preachers. His father, William P. Sansom, as a local preacher emigrated to Texas in 1837, and in 1846 joined the East Texas Conference. J. W. Sansom was born in Tyler County in 1846. He was licensed to preach at Alvarado in 1875, and for eight years remained a local preacher, farming and merchandising. In 1883 he was admitted to the Northwest Texas Conference. With the exception of his first appointment, he spent the whole of his itinerant life in Hill County, serving Whitney, Abbott, Irene, Itasca, and was on Hubbard circuit when death cut him down. He was a plain man, quiet and unassuming.

Stephen B. Ellis was born in Alabama in 1853. He came to Texas in young manhood. He was licensed to preach in 1876; supplied the Weatherford circuit a part of the succeeding year, and in the fall was admitted to the Northwest Texas Conference and returned to the same charge. For several years

he attended Marvin College, serving at the same time adjacent circuits. He died on August 10, 1896, of a stroke of paralysis, after having gained the reputation as a fearless and a successful preacher.

Edward R. Barcus was a native of Ohio, born in 1825. His grandfather, named Barkherst, came from England, and settled and died in Pennsylvania. His widow, with four sons, moved to Ohio and established a home, which came to be a preaching or a resting place for Methodist preachers. Bishop Asbury was sometimes a guest. One of these Barcus sons, Jesse, married the daughter of Rev. Mr. Rosman, a pioneer Methodist itinerant in Ohio, who had been converted under John Wesley in Ireland. A son of this marriage was Edward Rosman Barcus. This son was reared in poverty and with a limited education. He left home at the age of fifteen and led a wandering life, coming at last to Clarksville, Tenn. Here, in his twentieth year, he was converted. He took up the study and teaching of music. In July, 1852, he was married to Mary Francis Smith, a niece of John B. McFerrin. In 1854 they moved to Tulip, Arkansas, and established a school. In 1863 he was licensed to preach by Andrew Hunter and admitted to the Little Rock Conference. In 1870 he located, but the following year was re-admitted. Transferring to the Northwest Texas Conference in 1874, he was appointed to the Salado circuit. He served one year as professor of music at Waco Female College. He then filled in succession the Gatesville, Bosqueville, Waco, Belton, Valley Mills, Moody and Oenaville circuits. In 1886 he took a supernumerary relation, and in 1891 he superannuated. He died at midnight on August 30, 1896, at his home in McLennan County, and was buried at the Stanford's Chapel cemetery. Notice has previously been taken of the establish-

ment of the Stanford-Barcus community and of its church. Mr. and Mrs. Barcus were the parents of thirteen children, two of whom died and were buried at Tulip, Ark. The widow and eleven children survived Mr. Barcus's death. All of these surviving children were educated at Southwestern University. Four of the sons entered the Methodist itinerancy in Texas; two grandsons have done the same; a daughter married a missionary in Mexico. Measured alone by his contribution of sons of character and distinction to the Methodist ministry in Texas, Edward Rosman Barcus is worthy of being held in honored remembrance.

The Texas Conference met at Bastrop on November 25, 1896, Bishop Hendrix in charge, Seth Ward secretary. Admitted on trial: George R. Ray, Willis E. Washburn, G. C. Rector. Received by transfer: W. D. Bradfield, from the Northwest Texas Conference; W. D. Gaskins, from the Louisiana; A. T. Osborne, from the St. Louis; R. J. Briggs, from the Pacific; W. W. Horner, from the North Texas. Columbus M. Keith had died during the year.

A native of Georgia, C. M. Keith was born in 1847. Having come to Texas, he was licensed to preach in 1881 by G. W. Graves, and in 1882 was admitted to the Texas Conference and sent to Buffalo circuit, which he served for three years. He was then appointed to Franklin, Fairfield, Hearne and Wheelock circuits, Navasota station and Washington Street, Houston. He had been appointed to Flatoria station, when he died there in the middle of the year. Not a brilliant, but a very useful preacher. A son, E. C. Keith, succeeded him in the ministry.

The East Texas Conference met at Marshall on December 16, 1896, Bishop Hendrix presiding, A. J. Frick secretary. A class of ten were admitted on

trial, as follows: F. A. Downs, C. H. Rice, M. Coppedge, D. S. Burke, J. M. Perry, W. W. Nunn, W. F. Easterling, R. J. Smith, R. L. Steelman, M. J. McCann. J. B. Turrentine, W. A. Manley, W. W. Graham, J. A. Beagle, and B. H. Greathouse came by transfer. J. C. Calhoun was expelled. W. T. Burch had been called by death.

W. T. Burch was born in Camden, Ark., in 1867. He grew to manhood there; learned telegraphy, and filled responsible positions in that line of work. He was licensed to preach in 1893, and in 1894 was received on trial into the East Texas Conference and sent to Quitman circuit; in 1895 he was sent to Orange station. He was exceedingly diligent in his work, learning all the people and the children by name. He died on October 30, 1896, universally loved and mourned.

And now one more round of conferences will conclude this chapter. Tedious? Yes. But necessary, and not one-half so tedious to the reader as it is to the writer, who must collect these things from the minutes and set them in order.

Bishop Granbery held all the Texas conferences in 1897. We have not yet reached the day of stationing a bishop for a quadrennium on a given district, but our episcopal administrations shifted from year to year, keeping things pretty well mixed up, and introducing some variety every year. The procession of conferences in 1897 dropped back into the old order, the West Texas coming first, meeting at Cuero on November 3, Sterling Fisher secretary as usual. William T. Renfro, Jesse T. King, and Martin E. Riser were admitted on trial. Received by transfer: W. E. Boggs, from the Little Rock Conference; M. J. McCann and J. C. H. McKnight, from the East

Texas; A. J. McCulloch, from the Southwest Missouri; J. E. Buck, from the North Mississippi; Byron C. Roach, from the Memphis; William A. Govett, from the New Mexico Conference. Alexander F. Cox had died during the year.

A Virginian by birth—born in 1823—A. F. Cox joined the Holston Conference in 1844, and remained in that conference twelve years. He came to Texas in 1856 and settled in Goliad. He became connected with the Texas Conference but continued to reside in Goliad, conducting a school and a newspaper. The creation of the Rio Grande (later West Texas) Conference brought him into connection with that body, of which he was a member about twenty-five years, filling various appointments during that time. He was a man of pronounced and expressive religious experience and of a well cultivated mind. He died at Beeville on April 5, 1897.

The Northwest Texas Conference met at Weatherford on November 17, John M. Barcus secretary. Admitted on trial: James A. Walker, Richmond H. Heizer, George S. Slover, Luther B. Tooley, Benjamin Hardy, Henry L. Munger, Alfred W. Waddill. H. C. Jolly came by transfer from the Arkansas Conference; R. J. Crump, from the Illinois; E. T. Caton, from the West Virginia; C. M. Cooper, from the Denver; H. A. Story, from the Indian Mission Conference. Walter Spence, pastor at Midland, was expelled "for heresy"—no particulars. W. R. D. Stockton, M. Yell, Charles D. Jordan, and Levi W. Dennis made up the death roll.

William R. D. Stockton was born in Tennessee in 1834. His parents removed to Tyler County, Texas, when he was very young. He was licensed to exhort and licensed to preach in 1857, and admitted to the travelling connection at Austin in 1858. He

was transferred to the Northwest Texas Conference in 1867. He had served as a chaplain in the Confederate army. In the Northwest Texas Conference he filled successively the Belton circuit, Waco station, Belton district, financial agent Waco Female College, East Waco circuit, Alvarado circuit, Comanche district, Fort Worth district, Weatherford station, and Gatesville station. At the end of 1890 he superannuated, purchased a home in Belton, and died there of cancer on April 6, 1897. Stockton was a leader in his day; a strong preacher; a wise counsellor, and a man of many and enduring friendships.

The name of Mordecai Yell first appears in our conference records far back in the olden days. He was called the father of the Northwest Texas Conference, as it fell to his lot to organize and preside over the old Springfield district in 1849, which projected our work into the then northwestern part of the country—now it is very far down in the central portion. He was born in Jefferson County, Tennessee, in 1809. He was admitted on trial into the Tennessee Conference at Nashville in 1832, and thus began a stretch of sixty-five years in the travelling connection. When the Tennessee Conference was divided he fell into the Memphis Conference. He was transferred to the Texas Conference in 1844 and appointed presiding elder of the Washington district. During that period he married Mrs. Louisa Eastland, widow of one of the Mier prisoners who drew a black bean when that company of Texans was decimated. Mordecai Yell served four districts in the old Texas Conference, was a representative to the General Conference. He was a charter member of the Northwest Texas Conference, but was on the superannuate roll at the time it was organized. He served a few charges, but retired finally in 1875 to his farm near

Groesbeck. In 1883 he moved to Hays County, where he died on January 30, 1897. He was a man of powerful frame, and of great physical and moral courage. He was active to the very last, despite his eighty-eight years; contracted pneumonia and died shouting victory.

The life of Charles D. Jordan began in Florida in 1859. He was licensed to preach in 1879, and joined the Alabama Conference the same year. He was a member of that conference ten years. Transferred in 1889 to the Northwest Texas Conference, he was stationed at Vernon. He subsequently filled the stations at Seymour, East Waco and Tenth Street, Coleman, and Lampasas. He died at Waxahachie on December 5, 1896, after a successful ministry in Alabama and Texas of twenty-seven years.

Levi William Dennis was born in Dallas County, Texas, near the old Webb's Chapel, in 1864. He was converted and joined the church at Webb's Chapel. He was licensed to preach in 1892, and joined the Northwest Texas Conference in 1893. He was sent to Iatan mission, in far western Texas; then to Roby, and to Silverton, all appointments on the "rim" of occupied territory. He was next appointed a student in Polytechnic College. He was taken ill with typhoid fever on August 3, 1897, and died on September 26. He was an earnest, consecrated young preacher, and his death was much regretted.

The North Texas Conference met at Dallas on November 24, 1897, C. I. McWhirter secretary. Admitted on trial: Charles W. Dennis, Robert L. McIntyre, George W. Day, William R. McCarter, John A. Old, William H. Wages, D. H. Aston. Received by transfer: M. H. Neely, J. B. Wood, from the Denver Conference; I. N. Crutchfield, C. L. Ballard, from the Northwest Texas; S. H. Renfro, from the

Missouri; J. R. Roy, from the Louisiana; T. P. Pipkin, from the Indian Mission; L. M. Broyles, from the Holston; T. N. Weeks, from the Memphis; Charles A. Spragins, from the North Mississippi Conference. H. L. Jamieson was expelled. The death roll was made up of William P. Read, F. C. Pearson, R. M. Powers, and T. E. Sherwood.

William P. Read was born in Kentucky in 1815. In 1839 he was licensed to preach and the same year was received into the Kentucky Conference. In 1852 he was transferred to the Texas Conference; later to the East Texas, and at last to the North Texas Conference. He served the Greenville, Sulphur Bluff, White Rock, and King's circuits. He died on November 21, 1896, after a long illness.

Thomas Emory Sherwood was born in Indiana in 1835, the son of the Rev. Jeremiah and Sarah Sherwood. The family moved to Kaufman County, Texas, in 1842. T. E. Sherwood was licensed to preach in 1867, and admitted to the North Texas Conference in 1871. He served the following charges: Greenville circuit, Rockwall circuit, Sulphur Springs district. He was supernumerary for three years, and then served Pilot Point, Jefferson, Henrietta and Wichita Falls, Denison, Whitesboro, and Clarksville stations. He then spent one year in the Denver Conference, but returned. He had served in the Confederate army during the war. He was a good, practical preacher, a faithful pastor, and a Christian gentleman. He died at Dodd City on April 10, 1897.

Robert M. Powers came from Alabama, where he was born in 1840. His father, Rev. J. B. Powers, was a minister, under whose preaching the son was converted. He was licensed to preach in 1860, but soon going into the war he did not enter the travelling connection until 1866, being admitted to the Mobile

Conference that year. He transferred to the North Mississippi Conference in 1873, and to the North Texas Conference in 1874. His appointments in Texas were as follows: Dallas City Mission, Kaufman circuit, Terrell and Wills Point, Terrell district, Dallas district, Terrell district, again Dallas district, Texarkana, Bowie district, Gainesville district, Dallas district. Says his memoir: "Brother Powers had a sweet, clear, melodious voice as a singer, and when at his best preached with great power and unction. Sinners trembled and saints rejoiced." His memoir furnishes no information concerning the date, place, or circumstances of his death.

Fletcher C. Pearson was also from Alabama, born in 1831. He was licensed to preach in 1850; came to Texas in 1872. He became a member of the North Texas Conference; served faithfully on several circuits, and died at West Paris, Texas, in July, 1897. He left a good name in all the regions where he was known.

The Texas Conference met at Bryan on December 8, 1897, Seth Ward secretary. Admitted on trial: Nathan Powell, John C. Cameron, John W. Bergin, John R. Warlick, M. E. Diehl. Received by transfer: C. J. Oxley, from the New Mexico Conference; W. T. Melugin, from the Northwest Texas; R. E. Nunn, from the Denver Conference.

Isaac G. John, D. D., for many years the most prominent member of the conference, had passed to his reward during the year. He was born in Brookville, Indiana, January 14, 1827. He was converted and joined the church at Wesley Chapel in Cincinnati in 1841, under the ministry of Dr. E. W. Sehon. He came to Galveston, Texas, in 1845, and was licensed to preach in 1847 by Chauncey Richardson. He was admitted to the Texas Conference, meeting

at Chappell Hill, the same year. His appointments were as follows: Richmond circuit, Ruttersville circuit, Washington circuit, Bastrop station, Bastrop circuit, Lockhart circuit, Bastrop station, Bible agent, presiding elder of Austin district, Bible agent, presiding elder of Waco district, presiding elder of LaGrange district, presiding elder of Austin district, and from 1866 to 1884 he was editor of the *Texas Christian Advocate* — eighteen years, the longest term of any editor on that paper. During his tenure as editor he also received various appointments, such as presiding elder of the Galveston district, as the editorial post was not very remunerative. He was appointed to Huntsville station in 1885, but at the General Conference in May, 1886, he was elected secretary of the Board of Missions. He served in this position for eight years, or until 1894. For the last three years of his life he was editor of missionary literature. He represented the Texas Conference in every General Conference from 1866 to 1890, inclusive, except in 1882. "Dr. John was a thoroughly devout man," says his memoir; "wholly consecrated to the service of God—a man of one work, ready and prepared for any field for which the Church might call him." . . . In 1852 Dr. John was married in Bastrop County to Miss Ruth Eblon. Seven children came of this union, of whom six survived the father. The mother having died, Dr. John was married the second time to Mrs. Jane Vaughan, of Gallatin, Tenn., who survived him. He died in Nashville, Tenn., March 17, 1897, and was buried in Georgetown, Texas.

The East Texas Conference was held at Palestine in 1897, convening on December 15, A. J. Frick secretary. The following were admitted on trial: J. D. Pollard, K. P. Barton, C. B. Crass, J. J. Rape, W. W.

Gallihugh, R. O. Bailey. No one came by transfer.

W. N. Bonner had died. He was born in Georgia in 1806. He was licensed to preach in East Texas in 1856 — at fifty years of age, and joined the East Texas Conference in 1857. At the end of one year he was discontinued at his own request. In 1867 he was re-admitted to the East Texas Conference, and again after one year was discontinued. In 1871 he was again admitted on trial. After serving two or three circuits he took the supernumerary relation. He died at Tyler on May 14, 1897.

CHAPTER XXII

THE YEARS 1898-1902

THE Thirteenth General Conference of the Methodist Episcopal Church, South, was held in Baltimore, Md., in May, 1898. The following were the delegates from the Texas conferences:

Texas Conference—Clerical: Seth Ward; E. W. Solomon; Lay: H. C. Pritchett, J. D. Campbell.

East Texas Conference—Clerical: T. P. Smith, John Adams; Lay: T. S. Garrison, A. J. Gray.

North Texas Conference—Clerical: J. H. McLean, I. W. Clark, T. R. Pierce, I. S. Ashburn; Lay: B. M. Burgher, F. B. Sinex, P. C. Thurmond, Sidney Bass.

Northwest Texas Conference—Clerical: W. L. Nelms, James Campbell, S. P. Wright, J. R. Nelson, E. A. Bailey, J. M. Barcus; Lay: Asa Holt, J. M. Robertson, D. S. Switzer, G. H. Mulkey, R. S. Hyer, J. W. Robbins.

West Texas Conference—Clerical: J. D. Scott, Sterling Fisher; Lay: J. S. McKinnon, J. E. Pritchett.

Bishop Keener requested and was granted the superannuated relation, and Warren A. Candler, aged 41, president of Emory College, Georgia, and H. C. Morrison, aged 56, missionary secretary, were elected bishops. E. E. Hoss also received the neces-

sary number of votes for election, but as the committee on episcopacy had recommended and the General Conference had ordered the election of only two bishops, Candler and Morrison filled that order. The proposal to reconsider and to declare for the election of three bishops was so strongly protested by Dr. Hoss that the matter was dropped.

The famous "Paragraph 301" was put in the Discipline, providing an explicit law against any preacher of our Church, travelling or local, holding services in a pastoral charge when requested not to do so by the preacher in charge.

The following connectional officers were elected: E. E. Hoss, editor of the *Christian Advocate*; P. H. Whisner, secretary Board of Church Extension; W. R. Lambuth and J. H. Pritchett, Missionary Secretaries; J. D. Barbee and D. M. Smith, Book Agents; John J. Tigert, Book Editor and Editor of the *Methodist Review*; James Atkins, Sunday School Secretary and Editor; Wm. B. Murrah, Secretary of Education; H. M. DuBose, Epworth League Secretary and Editor of the *Epworth Era*.

Provision was made for the establishment of branches of the Publishing House. A branch was immediately opened in China, and in 1899 a branch house was opened in Dallas, on Elm Street, with W. C. Everett as manager. This Texas branch was destined to grow into the largest of the branch houses, and after a few years occupied its own building on Commerce Street.

As we approach the close of the old century and the opening of the new one, certain meetings and movements, intended to signalize the transition, attract our attention. The first was a state-wide presiding elders' conference, held at Fort Worth in

March, 1899. Pastors and laymen attended in large numbers, and it was the first state-wide meeting of Methodists ever held, except the State Epworth League conferences of the earlier nineties. The meeting was convened by Bishop Galloway, who was in charge of all the Texas conferences, and he and Bishop Key presided alternately in the various sessions. The conference opened with a prayer meeting, conducted by Rev. E. A. Bailey, which was a service "of great spiritual power and fervor."¹ In his address following, Bishop Galloway, among other things, said: "A dearth of spiritual results follows our work. Why is this true? I am not a pessimist; neither am I a blind optimist. Some assume that our preaching has lost its power. We need a deeper piety and consecration. We need stronger faith in our message. We need to preach more to the hearts of the unconverted. We need in our preaching a restatement of the great doctrine of sin." The theme of the first part of the conference was "A Quickened Spirituality our Greatest Need." Speakers during the sessions were W. R. Lambuth, J. W. Hill, Jno. E. Green, S. C. Littlepage, J. S. Davis, T. J. Duncan, C. L. Ballard, W. D. Mountcastle, W. H. Hughes, I. T. Morris, Seth Ward, A. Davis, B. Harris, W. E. Boggs, W. F. Lloyd, E. W. Alderson, J. H. McLean, J. D. Barbee, and others. The theme of the last part of the conference was "The Twentieth Century Educational Movement," which, in fact, it was the prime object of the meeting to launch in Texas.

The Twentieth Century Movement, originating in the Methodist Episcopal Church, was adopted by our Church, and a church-wide thank offering was taken, mainly for the benefit of our schools and colleges, but our missionary interests also came in for

¹From reports in *Texas Christian Advocate*.

a share of the benefits. The total amount subscribed in the Church ran above \$2,000,000. It was the first "drive," or movement, for large funds carried on in the Church. The amounts subscribed and ultimately paid by conferences in Texas were as follows:

Conference—	Amount Subscribed	Paid
East Texas - - - -	\$21,735	\$ 8,821
North Texas - - - -	21,000	9,964
Northwest Texas - - -	68,158	42,730
West Texas - - - -	6,608	(Not reported correctly)
Texas - - - - -	23,000	15,000

Another signal event, ushering in the Twentieth Century, was the great church-wide Missionary Conference held in New Orleans for six days during April, 1901, in which Texas was largely represented. An offering, reaching the huge sum of \$50,000 in cash and subscriptions, was the largest single collection for missions ever taken, before or since, in our Church.

For some years there had been more or less fitful efforts made in Texas toward the establishment of a summer school of Bible and theological subjects for preachers and teachers. As early as 1894 V. A. Godbey proposed and set on foot in the East Texas Conference an "undergraduate's school," for the benefit of young preachers taking their conference courses of study. The school, however, did not materialize. In the summer of 1898 a Bible school was conducted at Polytechnic College with W. F. Lloyd, president of the college, in charge. E. D. Mouzon delivered four lectures, H. A. Bourland delivered ten lectures, and G. C. Rankin delivered six. The effort was well conceived, but it did not draw a very large attendance. At the conference sessions of 1900 the

project of a summer school of theology was presented and approved, and in the latter part of May, 1901 (immediately following commencement) the first Summer Institute of Theology was opened at Southwestern University, Georgetown, with Seth Ward as dean, and W. L. Nelms as secretary-treasurer. There were more than sixty undergraduate preachers in attendance to take their courses, and many others present to hear the lectures. Faculty members and their subjects were as follows: H. C. Pritchett, president of Sam Houston Normal, Psychology; John M. Moore, Travis Park Church, San Antonio, Church History; W. L. Nelms, presiding elder Georgetown district, Doctrines of Christianity; James Kilgore, Cameron, Morals of Christianity; B. H. Greathouse, Palestine, Institutions of Christianity; Seth Ward, Central Church, Galveston, History of Methodism; E. D. Mouzon, First Church, Fort Worth, Homiletics; R. B. McSwain, Southwestern University, Evidences of Christianity; Jno. R. Allen, Southwestern, Logic, Discipline. Lecturers for the school were: Bishop E. R. Hendrix, G. C. Rankin, and J. J. Tigert. Thus a regular institution, a boon to undergraduates and a magnetic force for drawing together the preachers from all sections of the state, was successfully launched, Texas Methodists being the first to project such a school.

A brief announcement in June, 1895, that the collection of Texas Methodist historical material left by Dr. Homer S. Thrall at his death had been given to Southwestern University started a new discussion on the subject of collecting and preserving our historical records. As a part of the discussion C. C. Cody wrote: "Since Dr. Thrall's death a good deal of anxiety has been shown lest our historical records be lost. Action was taken eight years ago looking to

this end. If it has come to naught, which seems to be true, then it is high time to again act." The previous action referred to was the organization, or the attempted organization, of a Texas Historical Society, in 1886. The conference journals will show that perhaps half a dozen starts had been made in this direction, at different times, none of which ever did anything tangible in the way of collecting or preserving our historical records. At length, in the summer of 1900, the Texas Methodist Historical Association was organized at Georgetown, with Dr. J. H. McLean president and C. C. Cody secretary-treasurer. This association continued some years, and issued, at Georgetown, seven numbers of the *Texas Methodist Historical Quarterly*, which today are worth their weight in gold as sources of Texas Methodist history. It is a regrettable fact that sufficient interest in our romantic history could not be generated to sustain such an excellent periodical as the *Quarterly*, nor even to keep alive such an organization as the Historical Association.

In this connection, a chain of events, related to one of our Methodist fathers in Texas, we deem of sufficient interest and importance to include here in full, this being an account of the final disposition of the remains of Dr. Martin Ruter and concerning the monument erected at his grave. The matter is contained in an article by C. L. Spencer, published in the *Texas Christian Advocate*, issue of November 14, 1901, and is as follows:

On October 24, 1901, we finished a very nice monument to the memory of Martin Ruter, D. D., at his grave on Lot No. 5, Block 8, Oakland cemetery, Navasota, Texas, at a cost, all told, of \$339.20, not one dollar of which came from Southern Methodism. The money, except \$5 handed me unsolicited by the cemetery company from whom I bought the

lot, \$6 sent me by his daughters, Mrs. C. R. Wynne and Mrs. Maria R. Cuthburtson, and what I gave, came from Bishop W. F. Mallalieu, of the M. E. Church, which church now owns the lot on which Dr. Ruter lies buried. The monument is of dark gray granite, and is made in a very beautiful style.

As the custodian of said remains—jointly from about 1870 to 1892 and alone from that date to this—I will answer these questions:

1. Why did I remove the remains from Washington?
2. What authority had I to control them?
3. Why does the M. E. Church, and not the M. E. Church, South, own the lot on which Dr. Ruter lies?

I will first state some facts. Seven men jointly bought a tract of land on the west bank of the Brazos River, in Washington County, Texas, and established the town of Washington thereon, who were known as the "proprietors of the town of Washington," the date being February 12, 1838. These proprietors executed a deed of conveyance to two lots to trustees appointed therein, with power of self-perpetuation forever, by the specification that they were to fill all vacancies that should occur in their board—in trust, with the condition that said trustees should cause to be erected thereon "a house for divine worship for the use of the M. E. Church, but for no other purpose." By this deed the title was in the trustees, and the use only in the church, which was prohibited, by the deed, from having any control over the trustees.

In 1852 the church and citizens of Washington County built a large memorial house of brick to the memory of Dr. Ruter on said lots, which was known and specified in the subscription papers, which I have, as a memorial church to Dr. Ruter. A marble slab was inserted in the wall over the doors with this inscription: "To the memory of Rev. Martin Ruter, D. D.," and his remains were re-interred by the house with Masonic honors.¹ But seams opened in the walls many years afterward and the house was abandoned,

¹See Vol. I, page 353 of this History.

and during the war it was made a depot for military stores. Subsequently the roof decayed and fell in, when the church in Washington determined to sell it and if possible rebuild on the lots.

I was appointed to sell the house, which I did for \$520, and I was made agent of the Ruter fund, to loan or use it in such way as to make money for the rebuilding on those lots. A few years afterward the quarterly conference called for \$225 to buy a parsonage at Independence for the circuit preacher. I gave the money, believing that it was an improper use of a consecrated fund, and I refused to permit any more of it to be used that way.

In 1879 I put an iron railing around the grave of Dr. Ruter at a cost, out of this money, of over \$100. Washington was now rapidly depopulating, and it became evident to the trustees, whose families formed the church, that it was impossible to rebuild the church there.

In 1884 the church at Navasota had a preacher without a home, and they were trying to build a parsonage. They could build one for \$800, but \$300 was all they could raise, and they appealed to me. We consulted in Washington and determined, as it was impossible to build there, then we would give the money to Navasota in the nature of a deposit; that is, if it should ever be needed in Washington it was to be refunded. I met the Navasota quarterly conference and gave to it \$500 on these conditions, stating that it was Ruter's monumental money. Subsequently I gave that conference, on the same conditions, \$100, the last of the Ruter fund in my hands which they used in building their church. I also gave them the Ruter bell, which they exchanged for the one they now use. So that Navasota church, since 1884, has \$600 of Ruter's monumental money and his bell, which was a present to his memory by the ladies of Pittsburg. Should she not be a monumental church?

I, having removed to Navasota, six miles distant, in 1887, Col. Brown was the only one in Washington to care for the grave of Dr. Ruter, and he, dying in 1892, left me the only trustee of the property. The desertion of the

town, the isolation of the grave and the distance from me gave me great concern. One man fenced the lots and the grave to use as a stock pasture, and it was only after I had given him notice that within six days I would bring suit for damages that he removed his fence from the lots.

I felt that removal of the remains was necessary, but met with no sympathetic feeling from any one. So in 1896 I wrote to the trustees of the church at Georgetown, offering them the remains of Dr. Ruter, supposing they would bring the matter before their conference, and if accepted a monument would be raised to his memory there. This letter was answered by Dr. J. H. McLean, who expressed pleasure at the offer, but said, "Wait two weeks." I have never heard further from that offer to this day.

Removal became a necessity, and in June, 1899, I took up the bones of Dr. Ruter and interred them on the lot I had bought in the cemetery, at a cost to myself of \$58.25, \$5 of which was handed to me by the cemetery company, \$53.25 still charged to my expense. I thought the church at Nava-sota, which had his money and his bell, would regard it as an honor to have the remains of Dr. Ruter in their cemetery until stern facts proved it to be otherwise.

Soon after the removal I published in the *Texas Christian Advocate* the fact of having done so, and I earnestly appealed to Texas Methodists to raise a monument to his memory. In legal terms, I took nothing by my appeal—it went unheeded.

Dr. Ruter was lying on my lot, which I thought ought not to be so—that the church should own the lot. With this purpose I proposed to the fourth quarterly conference at Nava-sota in 1899, with my itemized expense account, that if they would refund the balance of expense, \$53.25, I would give the church a deed to the lot. It was rejected without an entry in the minutes. This I regretted, because I desired the records to show that I had made the proposition. This was not caused by any feeling toward me, for they were my friends, but they could not see why Dr. Ruter should have \$53.25 from Washington monument deposit after being dead sixty-one years.

Having been unheeded or repelled in every effort to induce the Methodist church in Texas to erect a monument to Dr. Ruter, and being determined to have one, I now applied to the M. E. Church, of which he died a minister six years before the M. E. Church, South, was formed. Bishop W. F. Mallalieu once called at my house on legal business and I found him to be a very amiable man. When I failed in Texas I wrote to him to engage his services in this matter. After all the information that I could give him, and his research in Boston, he wrote me: "I will raise the money, but it will take time."

It was two years and nine months from my appeal to the M. E. Church till I raised the monument. Bishop Mallalieu sent me the money; I procured the monument. He wrote me during the time: "It takes time, but the money will come."

I feel that Bishop Mallalieu and myself have done a good work.

The questions now are answered.

The writer of the foregoing article, C. L. Spencer, was a local preacher in our church, who died at Navasota several years ago. One who knew him writes to the author: "He was one of the most eccentric men I ever knew. He wrote much for the *Galveston News*, much of it poetry. He brought out a book of poems under the title of *Frank Myrtle*, privately printed by our Publishing House in 1858. He was a man of fine sense, well informed. I saw him the last time in 1908."

Bishop Galloway presided in all the Texas conferences in 1898, taking them in the old order of West Texas, Northwest Texas, North Texas, Texas, and East Texas. The West Texas met at Seguin on November 2, Sterling Fisher secretary. The following were admitted on trial: William H. Newkirk, Mason K. Fred, James A. Pledger, B. D. D. Greer,

and David A. Gregg. The following were received by transfer: R. A. Reagan, from the Columbia Conference; L. B. Ellis, from the Southwest Missouri; John M. Moore, from the St. Louis Conference. J. T. Stanley and J. C. H. McKnight had withdrawn from the ministry and the church. No preachers had died during the year.

The Northwest Texas Conference was held at Brownwood November 16-21, John M. Barcus secretary. Admitted on trial: J. D. Young, Edward R. Barcus, Albert D. Porter, Sterling Richardson, Thomas Stanford Barcus, George W. Kincheloe, Lee A. Clark, Columbus R. Clark. Nine transfers were received, as follows: J. B. Wood, L. M. Broyles, from the North Texas Conference; C. J. Menefee, from the New Mexico; H. J. Hearon, from the Little Rock; W. R. Thornton, from the Indian Mission; Hubert D. Knickerbocker, from the West Texas; D. L. Cain, from the East Texas; J. A. Crutchfield, from the Columbia; W. W. Moss, from the St. Louis Conference. Berry M. Stephens and Oscar M. Addison had died during the year.

Berry M. Stephens was born in Bedford County, Tennessee, in 1826. He was converted at the age of seventeen, and was immediately licensed to preach. He joined the Tennessee Conference in 1845. He was a member of this conference forty years, during which he served three districts, and was a chaplain in the Confederate army. Transferring to the Northwest Texas Conference in 1885, he was appointed to Waxahachie circuit; other appointments were Granbury and Weatherford districts, Waxahachie station, Clarendon, Seymour, Midlothian, Coutts Memorial, Weatherford. He died on January 31, 1898, and was buried at Weatherford. He was a man of

stalwart form, of great energy and force of character, but genial and lovable in disposition.

Oscar Murray Addison died at his farm home in Somervell County on the night of October 11, 1898, at the age of 78, finishing a course of 63 years in Texas and 52 years in the travelling ministry. Born in the city of Baltimore, Md., in 1820, the family moved to Texas in 1835 and settled in Burleson County. It was one of the old Methodist families of the lower country, a stopping place for the early circuit preachers, and from which three sons went forth into the travelling ministry in Texas—James H., John W., and Oscar M. The father, Isaac Addison, gave a piece of land on which was located one of the first camp grounds, called Waugh Camp Ground, named for Bishop Waugh, and here most of the early preachers held forth, people from far and near came to camp, and some great meetings were carried on. Oscar M. Addison was converted at a Waugh camp meeting in 1844; was licensed to exhort and to preach at the same place; but going as a supply into the bounds of the East Texas Conference, he was admitted to that body in 1846, but immediately transferred to the Texas Conference. He was ordained a deacon and an elder both by Bishop Andrew. He served various charges, all the way from Huntsville to Brownsville, and filling terms on the Victoria and Springfield districts. He transferred to the Northwest Texas Conference in 1866, and thus became a charter member of that body. He took a local relation for three years, but otherwise was in the active work until 1889, when he took the superannuate relation, and settled on a farm, where he built a comfortable home, situated on the banks of the Brazos River a few miles from the village of Eulogy. This place he named "Retirement," and

from this home he wrote much for the papers, and here he assembled his life savings of books, records, letters, and everything apparently that had ever come into his hands—the largest private collection of Texas Methodist historical material yet discovered. As early as the Civil War period Addison wrote a book, and it was published, called “Yankee Slave Trader,” which was intended as an answer or an offset to “Uncle Tom’s Cabin,” but it seems not to have reached a wide circulation. He was always of a literary turn, and wrote stacks of manuscripts, most of which were never published, but were found in his collection. He was a chaplain in a Texas regiment during the war, and left a daily journal of his experiences. He likewise wrote his personal recollections of the “Runaway Scrape,” the experiences of his family during the Texas Revolution, which was published in the first volume of this History (Vol. I, pp. 58-66-74). Addison had enough material on hand, he had the ability, and he had the time, to produce a notable volume on the early history of Methodism in Texas—full also of personal recollections of all the early day preachers—but he seems to have devoted most of his writing in his retirement days to a defense or advocacy of the second-blessing theory of sanctification and to the liquor question, in articles for the church press, and thus died without leaving any enduring literary production behind. His name, however, will always be held in grateful memory of the writer of these pages, who, twenty years after Addison’s death, discovered and came into possession of his collection of material. Addison died without previous serious illness on the date noted above. His family had gone to Eulogy to attend a wedding, and during their absence a neighbor boy came into the house, a little after dark, and

found Addison lying on the floor unconscious. The family and a physician were summoned, but the stricken man died before morning without regaining consciousness. He was buried at Eulogy. He left a son of the same name who has for several years been a member of the (new) Northwest Texas Conference. Addison was a man of small stature and of a feminine voice, but he was deeply pious and strongly devoted to Methodism — a faithful, conscientious preacher and pastor in every charge to which he was appointed.

The North Texas Conference met at Greenville on November 23, 1898, J. Marvin Nichols secretary. Admitted on trial: Charles W. Dennis, Simon P. Ulrich, Charles R. Gray, George E. Holly, Harry B. Johnson, M. L. Hamilton. Received by transfer: W. M. P. Rippey, from the Denver Conference; W. E. Boggs, from the West Texas; John S. Davis, H. K. Agee, from the Northwest Texas; N. L. Linebaugh, from the Indian Mission; O. P. Thomas, from the Texas Conference. J. R. Smith withdrew, and A. R. Sellers and W. M. Robbins had died.

Alfred R. Sellers was born in Arkansas in 1861; was licensed to preach in Denton County, Texas, in 1890; admitted on trial into the North Texas Conference in 1892. He served charges until 1897, when, on account of failing health, he was given the superannuated relation. He died under a surgical operation at Fort Worth on January 15, 1898, and was buried at Bowie.

Wm. M. Robbins was born in Virginia in 1836. He was licensed to preach in Missouri in 1858, and admitted to the Missouri Conference in 1859. He transferred to Texas and became a charter member of the Trinity (North Texas) Conference in 1867. At

his death in February, 1898, he was one of five men on the effective list who were present at the organization of the conference. He served about twenty circuits and three or four stations, including Sulphur Springs and Sherman, in this conference, taking appointments without a break until his death at White-wright, at the home of Rev. S. C. Riddle in 1898. He was a laborious, faithful Methodist preacher of the old school, doing with his might what his hands found to do.

The Texas Conference was held at Houston December 1-6, 1898, Seth Ward secretary. Robert C. George, Lemuel M. Neel, Benjamin L. Glazener, David Knox Porter, William W. Edgar, A. L. Boyd, the last an elder from the Cumberland Presbyterian Church, were admitted on trial. J. E. Carpenter and C. R. Lamar came by transfer from the Pacific Conference; H. M. Whaling came from the Baltimore Conference.

James M. Wesson had died. He was born in London, England, in 1819. His parents were both teachers in a Wesleyan Methodist Sunday school. The child was well schooled in religion and the Scriptures, and at the age of eight the boy signed the pledge, with his parents, in a temperance society. In 1836 young Wesson came to America, and apprenticed himself to a carpenter in Rochester, N. Y. He was converted and joined the Methodist Church in 1839. In 1840 he started westward, going to Cincinnati and St. Louis, and from the latter place he came to New Orleans, and thence to Galveston, arriving in Texas in March, 1841. He was licensed to preach at Bastrop in 1843, and in the fall of the same year he was admitted on trial into the Texas Conference. During his long ministerial career he was six times

appointed presiding elder on as many districts; was superannuated—at his own request—three or four times; finally in 1891. He died on January 22, 1898, reputed to be one of the wisest and best men the Texas Conference had ever had in its ranks.

The East Texas Conference met at Beaumont on December 7, 1898, J. R. Heartsill secretary. Robert L. Bridges, John L. Bridges, Jesse Willis, and Thomas P. Turner were admitted on trial. J. E. Carpenter and C. R. Lamar came by transfer from the Texas Conference. A. J. Frick surrendered his credentials, and Robert S. Finley had died.

A native of Alabama, Robert Smith Finley was born in 1816. He was licensed to preach in 1836, and at once entered the Alabama Conference. He served in this conference until 1853, when he was transferred to the Texas Conference, but stopped on the way and cast his lot with the East Texas body, remaining with the same conference until his death. He arose to a place of prominence and leadership, serving many districts and the principal stations, and representing his conference in the General Conference several times. He was a great revivalist, and held some of the most sweeping and noted revival meetings of his day. His death, on April 25, 1898, after a ministry in Texas of forty-five years, removed the last of the old guard of the East Texas Conference.

In 1899 Bishop Hargrove returned and held all the Texas conferences, following the customary round, beginning with the West Texas, which met in San Marcos on November 1, Sterling Fisher secretary. E. Thurston Campbell and Hal A. Burns were admitted on trial. T. F. Sessions came by transfer from the New Mexico Conference; S. B. Beall,

from the Louisiana; J. J. Rape, from the East Texas; J. S. Rice, from the Tennessee Conference.

William M. Shockley had died. He was born in South Carolina in 1819. He was licensed to preach in Alabama at the age of twenty, and in 1849 entered the Alabama Conference. In 1879 he was transferred to the West Texas Conference. He labored for several years in Texas, and finished his course at Mobile, Ala., August 20, 1899. He was an extemporaneous preacher, of good ability.

The Northwest Texas Conference met in Cleburne on November 15, 1899, John M. Barcus secretary. A class of ten were admitted on trial, as follows: Walter K. Rucker, Sam E. Allison, E. L. Sisk, Henry M. Long, Marcus S. Leveridge, James M. Owens, Daniel A. McGuire, Claud B. Smith, Thomas W. Sharp, W. T. Gray. Transfers received: G. E. Cameron, A. O. Evans, from the Little Rock Conference; A. H. Dickson, from the Tennessee; R. J. Birdwell, W. A. Manley, from the East Texas; H. G. Summers, from the Louisville; W. Wallace Kiser, origin not given. George W. Porter was expelled "for immorality." John Carpenter, J. B. Elder, and William Price had been taken by death.

John Carpenter was a native of Virginia, born in 1810. He came to Texas in 1852; located first in Bastrop County, but after one year moved to Bell County. He was licensed to preach in 1841. He was admitted to the Texas Conference in 1855; fell into the Northwest Texas Conference at its organization, but ceased to travel in 1874, settling near Belton, where he died on December 21, 1898.

J. B. Elder was born in Tennessee in 1856. He first joined the Cumberland Presbyterian Church, in which his father and grandfather were preachers.

He came to Texas in 1875; was licensed to preach and ordained elder in the Methodist Protestant Church. He was admitted to the Northwest Texas Conference in 1891; served a number of appointments faithfully, and died at Weatherford in February, 1899.

William Price was a native of Tennessee, born in 1827. He was licensed to preach in Mississippi in 1849, and admitted to the Memphis Conference the same year. After a year or two he located, but was re-admitted to the Mississippi Conference in 1856. In 1869 he transferred to the Northwest Texas Conference. He served Waxahachie district, Waxahachie station, and Waxahachie circuit for a few years, and in 1879-82 he was on the Weatherford district. His last appointment was Meridian station, 1894, after which he took the superannuate relation. He then settled at Weatherford, where he died on September 29, 1899. He was a man of more than average ability; somewhat belligerent in disposition, but honest, sincere, and conscientious.

The North Texas Conference met at Honey Grove on November 23, 1899, J. Marvin Nichols secretary. Admitted on trial: Joseph J. Morgan, Albert L. Scales, Walter B. Douglass, Thomas W. Lovell, William A. Pritchett, Charles L. Brooks, William A. Thomas, Hinton Smith, John J. Creed. Transfers in: Z. V. Liles, from the New Mexico Conference; F. M. Sherwood, C. W. Jacobs, M. A. Smith, W. H. Wages, from the Indian Mission; T. L. Rippey, from the Denver; B. T. Hayes, from the East Texas; F. F. Threadgill, from the Holston Conference. A. H. Brewer and W. C. Pryor had died.

Aaron Henry Brewer was born near Poughkeepsie, New York, in 1829. When he was an infant his parents moved to Georgia. His father was an

itinerant preacher in the Methodist Protestant Church. The son was licensed in that church and labored for twenty years. In 1868 he came to Texas, and in 1869 entered the North Texas Conference. He took charges in this conference, including teaching positions, until 1888, when he superannuated and settled at Terrell, where he died.

William C. Pryor was born in Missouri in 1865. He was licensed to preach and labored first in Kentucky. He came to Texas and was admitted to the North Texas Conference in 1893. He served three or four charges when he was stricken with consumption, and died at Bowie in October, 1899.

The Texas Conference was held at Marlin December 6-11, 1899, Seth Ward secretary. E. L. Ingram, Mark L. Dickey, Calvin H. Adams, and George W. Davis were admitted on trial. R. S. Collier came by transfer from the Louisville Conference.

John H. Davidson had died. He was born in Jefferson County, Missouri, in 1814. His conversion occurred at Day's Camp Ground, Louisiana, in 1839. He died on June 8, 1899. Beyond these bare facts his memoir is devoid of data on his life and ministry. We gather that with the single exception of the last conference session, he had not been able to attend conference in thirty years. We regret that we have to pass what his memoir portrays as so noble a character with so few facts.

The East Texas Conference met at Timpson on December 14, 1899, James W. Downs secretary. J. Walter Mills and Harry J. Hays were admitted on trial. J. F. Wagnon and W. B. Patterson came by transfer.

A. D. Parks had been called by death. He was born in Warren County, Tennessee in 1823, and died

in Nacogdoches County, Texas, February 4, 1899. His memoir says: "He had four brothers and ten sisters. This was a great honor to his mother." All of these brothers and sisters preceded him in death. No date is given of his entry into the Tennessee Conference, but he transferred to the East Texas Conference in 1857. He located in 1873 and was re-admitted in 1878. His last appointment before superannuation was the Homer circuit in 1884. He was characterized as a strong preacher and a good citizen.

CHAPTER XXIII

THE YEARS 1898-1902 (Continued)

THE five Texas conferences had come to be a heavy assignment for one bishop to handle. The geographical territory it was required to cover was not so much larger than it was in the 1840's, when Bishop Paine rode horseback from Paris to Austin, and on to Seguin, thence to Galveston. It was not now so much a problem of distances as it was of men and affairs. Bishop Paine had two conferences in Texas to hold, but in both of them together there were not more than fifty appointments to make. His problem was one of distances and transportation. The bishops assigned to Texas during the period we are now considering had much territory to cover, but a sleeping car ride makes distance a pleasure. But your modern bishop has five conferences to hold and more than one thousand appointments to make, so that often even a Pullman car could not induce sleep during conference season. However, it had been the custom from time immemorial for bishops to come into the state sometime in the autumn, go through their rounds of conferences, and return home, across the river to the east and remain there during the rest of the year, administering the affairs of their conferences by correspondence. So

that bishops' visits to Texas were like angels' visits, in this particular of infrequency.

But if the bishops were not much on the field, the presiding elders had all the more opportunity to magnify their office. This they did in at least one respect, notwithstanding it was still in the horse and buggy age, by devoting, in most instances, a Saturday and Sunday to a quarterly conference occasion. Most of the elders could still preach, and the pulpit ministrations of the beloved were the principal drawing force of a quarterly conference—unless it was the dinner on the ground. The custom of holding a quarterly conference on a Sunday afternoon, or at any time on Sunday, was unknown prior to 1900, or we might stretch it up five or six years later. Transacting the business affairs of the church, such as counting and handling money, was confined to a weekday, and never appointed for the Sabbath, and many good people were offended when the elders began to crowd their quarterly conferences into a Sunday.

Bishop Candler was assigned to Texas for the first time in 1900, succeeding Hargrove in 1899 and Galloway in 1898, thus continuing the annual rotation of bishops. Young, vigorous, a new bishop, the Georgian was in prime condition and humor for that line of conference repartee and—what we call today — wise-cracks which, together with his masterful preaching was a strong attractive force, and great crowds attended the conference sessions. He followed the usual order in holding the conferences, except that he exchanged the order of the East Texas and Texas, holding the former last.

The West Texas Conference met in Gonzales on October 31, 1900, Sterling Fisher secretary. Reuben

S. Pierce and Wallace A. Dunn were admitted on trial. E. E. Swanson came by transfer from the Southwest Missouri Conference; A. H. Bezzo, from the Memphis; J. B. Davis, from the Western Virginia Conference. M. S. Gardner surrendered his credentials and withdrew; J. P. Rogers, E. G. Duval, Alanson Brown, and M. W. Francis had been taken by death.

J. P. Rogers was an Alabamian, born in 1843. He came to Texas early in life. While serving in the Confederate army he was licensed to preach in 1864. He was admitted to the East Texas Conference in 1866; discontinued in 1867; entered the Trinity Conference in 1869; located in 1874, and re-admitted to the East Texas Conference in 1881. He afterwards transferred to the West Texas Conference. He died October 27, 1900, at San Marcos.

E. G. Duval was a son of Rev. A. B. Duval, and was born in Tennessee. He entered the itinerancy about 1863. He was a member of the West Texas Conference for several years, but no details are given as to his entry or work. He never married. He died in a hospital at Austin in October, 1900, being about sixty years of age.

Alanson Brown was born in Alabama in 1837. He was licensed to preach in 1868, after coming out of the Confederate army, and joined the Tennessee Conference in 1869. He was transferred to the West Texas Conference in 1876. His charges were Beeville circuit, San Marcos Station, Gonzales, Lockhart, Seguin, Corpus Christi district, San Antonio district, and three different circuits afterwards. He died at San Marcos April 30, 1900.

Matthew W. Francis was born in Alabama in 1863. He was licensed to preach on the San Marcos

circuit in Texas in 1891, and was admitted to the West Texas Conference in the fall of the same year. He was travelling his fifth charge, the Brady circuit, when his health failed and he had to give up his work. He died at the home of his father-in-law in Guadalupe County on June 20, 1900.

The Northwest Texas Conference met at Georgetown on November 14, 1900, John M. Barcus secretary. A class of eleven were admitted on trial, as follows: John A. Travis, Richard W. Nation, Edmund P. Williams, Charles N. Morton, Theophilus W. Ellis, Micajah W. Clark, Thomas Y. Ragsdale, Jesse C. Carpenter, Matthew C. Dixon, Walter M. Griffith, Charles L. Cartwright. Ten additions came by transfer, as follows: J. J. Creed, E. W. Solomon, S. P. Brown, from the Texas Conference; B. W. Dodson, from the Tennessee Conference; J. M. Carter, from the Western Virginia; J. C. Mims, from the North Mississippi; J. F. Tyson, J. A. Biggs, from the Little Rock; J. C. Cavener, from the Indian Mission; R. H. Heizer, from the New Mexico Conference.

Ten transfers came in and five went out, the even exchange business not having yet been worked out to an exact, machine-like precision.

G. H. Hodges "was permitted to withdraw." John T. Rascoe, R. O. Eustace, James H. Peeler, and John Powell had died during the year.

John T. Rascoe was a native of Arkansas, born in 1854. Licensed to preach in 1878, he entered Vanderbilt University and remained until 1881. The same year he was admitted to the Little Rock Conference, where he labored until his transfer to the Northwest Texas Conference in 1889. He served Rising Star, Buffalo Gap, Glen Rose, Walnut Springs, Hamilton,

Springtown, and Snyder. He had been appointed to Channing, on the upper plains, in 1899, but was stricken before reaching his charge and died on December 5, 1899. He was a plain, unpretentious, hard-working pastor, winning the hearts of the people.

Robert O. Eustace was born in Missouri in 1857; joined the Missouri Conference in 1888; transferred to the Northwest Texas Conference in 1895. His charges were Canadian, Tulia and Silverton, Amarillo circuit, and Channing. His last appointment was Floydada circuit, but he died during the year, on May 29, 1900. He was a man entirely devoted to his work.

James H. Peeler was born in Georgia in 1817; licensed to preach in 1839, and admitted to the Alabama Conference in 1841. In 1857 he located; moved to Texas in 1866, and in 1868 he entered the Northwest Texas Conference. He was superannuated in 1876, but kept up regular appointments until his death. In his earlier years, while a local preacher, he had invented the Peeler plow, which made him a comfortable fortune; and it is said had not the Government confiscated his patent rights during the war he would have been immensely wealthy. He was a chaplain in a Georgia regiment during the war. James Peeler was a unique character, classified with James Axley and Peter Cartwright, noted and unique pioneer Methodist preachers. He hated long prayers and long sermons, and it is said he never consumed more than thirty minutes in a sermon—quite a distinction in a day of long sermons. "He lived in full accord with the doctrine and discipline of his church, a life without a stain, and died without a spot upon his character." He passed away at his home in Cameron January 20, 1900.

John Powell was a native of England, born in 1813. His family emigrated to America in 1817, settling first in Virginia, but later in Ohio. The father and mother were members of the Established Church of their fatherland. In a Methodist revival young Powell was converted and joined the despised sect, and received the alternative choice from his father to give up his religion or leave home. He chose to do the latter, and made his way westward as far as Arkansas, then a territory, where he arrived in 1834. He had thought to get beyond the range of Methodist preachers and to lose his religion on the wicked frontier. But on one of his first stops in Arkansas he found two Methodist preachers, who encouraged him to join them. During the following year he was licensed to preach, and the same year was admitted to the Missouri Conference, which embraced Arkansas. In 1849 he transferred to the Texas Conference. In 1866 he became a member of the Northwest Texas at its organization. Nothing is said in his memoir about his appointments, but it is indicated that he was for many years engaged in the mercantile business, first at Alvarado, then at Jacksboro. He died on July 12, 1900.

The North Texas Conference was held at Denton November 22-27, 1900, J. Marvin Nichols secretary. Admissions: Thomas L. Rippey, Charles A. Cory, David L. Cole, Robert L. Ely, Earnest L. Egggar, Richard P. Buck. J. O. Davis came by transfer from the Holston Conference; J. L. Pierce, from the Louisiana; L. A. Burk, T. P. Turner, from the East Texas; C. A. Emmons, from the Southwest Missouri; A. C. Pickens, from the Indian Mission Conference. I. S. Ashburn and J. S. Graves had withdrawn; the death roll contained four names: R. Lane, R. G. Rainey, T. L. Miller, and W. R. Davis.

Richard Lane was a native of Georgia, born in 1816. Born of Methodist parents, baptized in infancy, an early conversion, licensed to exhort, licensed to preach in 1839, and admitted to the Georgia Conference the same year, Richard Lane came up in the old-fashioned way. "Of tall, commanding figure, benign, intellectual, the impersonation of Southern chivalry—an ideal Christian man and minister," says his memoir. He was one of the first matriculates of Emory College—a conference school then called by another name. Intending at first to be a physician, he graduated from a Philadelphia medical school. But the ministry was his calling, and after serving in the Georgia Conference until 1858 he was transferred by Bishop Pierce to the East Texas Conference and stationed at Marshall. He then became presiding elder of the Marshall district. At the division of the conference he adhered to the Trinity (North Texas) Conference. He was a representative of that conference in the General Conferences of 1870 and of 1878. From 1884 he suffered from bronchial trouble and partial loss of his voice, so that his work was irregular. He died on September 15, 1900.

R. G. Rainey was born in North Carolina in 1820. Left fatherless at an early age, his mother moved with him to West Tennessee, and there young Rainey grew up. He joined the Memphis Conference in 1841. He labored in the conference for twenty-five years, and in 1877 was transferred to the North Texas Conference. He served but two or three charges, when he was given the superannuated relation, which he held to the day of his death.

T. L. Miller was born in Tennessee in 1842. He was licensed to preach in 1870, and in 1873, determined to prepare himself for the ministry, he moved,

with a wife and four children, to Madisonville, Tenn., where he spent four years at Hiawassee College, and took his A. B. degree. He was admitted on trial to the North Texas Conference in 1881. He labored successfully until 1897, when he was stricken with paralysis, while serving the charge at Bellevue, and at the following conference he was superannuated. He died in Baylor County January 21, 1900.

W. R. Davis was another Tennessean, born in Giles County in 1823. He was licensed to preach in 1845, and admitted to the Louisiana Conference in 1856. From this conference he transferred to Arkansas, where he labored several years, transferring to Texas in 1867 and becoming a charter member of the Trinity (North Texas) Conference. He was located a few years, and in 1896 took the superannuate relation, which he held until his death.

Pittsburgh entertained the East Texas Conference in 1900, November 29-December 3, James W. Downs secretary. The following were admitted on trial: Horace W. Gober, Jesse Lee, Henry B. Urquhart, Leon Henderson, James E. Morgan, John C. Huddleston. G. E. Parsons, C. M. Davenport, J. I. Weatherly came by transfer. W. P. Pledger was "permitted to withdraw on condition that he surrender his credentials," and K. P. Barton surrendered his credentials.

T. P. Smith had died. Born in Alabama in 1844, he was converted in Smith County, Texas, in 1869; licensed to preach in 1877, and joined the East Texas Conference in 1878. His conference record is as follows: Athens circuit, two years; built church, costing \$800, had 175 conversions; Larissa circuit, three years, built church, \$500, arbor, \$300, had 375 conversions; Henderson station, four years; San Augus-

tine district, one year; Marshall district, three years; Tyler district, four years; Pittsburg district, four years; Marshall station; but his death occurred in the first year, on January 14, 1900. "If there ever was a shining mark in our conference," says his memoir, "Brother Smith was one, and if this conference had an idol as a preacher, Brother Smith was that idol."

The Texas Conference met in Rockdale on December 5, 1900, Seth Ward secretary. William J. Morphis, E. S. Hursey, Jacob M. Gaul were admitted on trial. S. R. Hay, Charles M. Morton came by transfer from the Northwest Texas Conference. E. C. Keith "surrendered his credentials and retired from the ministry."

Horatio V. Philpott had been called by death. He was a native of Alabama, born in 1827. His common school education was supplemented by private instruction of a Presbyterian minister. He was a close student, and earnestly applied himself to books all his life. In 1845 he came to Texas, became a Texas Ranger, and was in the war with Mexico. After the Mexican war he returned to Alabama, entered the practice of law, and became prominent in politics. He became major general of the state militia. As a boy he had been intensely religious, but in manhood he became skeptical. He was converted, or reclaimed, at the age of twenty-seven, and immediately began preparation for the ministry. In 1855 he again came to Texas; became president of the Masonic Institute at Fairfield, but soon resigned to enter the Texas Conference. He was admitted in 1856, and stationed at San Antonio. He was received into full connection in 1858 in a class with O. A. Fisher, Buckner Harris, Thomas B. Ferguson and others. After San

Antonio, he served the following charges: Matagorda, Columbia, Huntsville station, Chappell Hill station, Houston station. Transferred to Alabama Conference in 1863, but "it is probable that he did not go," or else he was back soon, as he is shown at Brenham station, Galveston, Bryan station, Bryan circuit, Bryan station, Chappell Hill district, Austin station, Bryan station, Galveston district, and finally Bryan station for the fourth time. He was transferred to the West Texas Conference, but soon returned. On November 9, 1900, he passed away at the home of his son at College Station. In 1867 Philpott was elected secretary of the Texas Conference, and he was regularly re-elected for twenty-four years. He was a member of the General Conference in 1874, 1878, 1882, and in 1890. Horatio Philpott, by all accounts, was no ordinary person. He was a man of strong convictions, and of manly courage. Dr. G. C. Rankin says of him that "he lacked but little of being a great man"; and it is certain that friend and foe alike respected him.

As the year 1900 was a pivotal one, coming at the end of a century and at the beginning of another, it is a fitting time to offer a few statistical summaries and comparisons. Comparisons will be made with the year 1866, the one following the close of the Civil War, and which marks the end of the first volume of this History, and the beginning point of the present volume. This is a period of thirty-four years—from 1866 to 1900. Comparisons will also be made with the statistical reports of 1934 — thirty four years later; so that the year 1900 is the half-way point between these two extremes.

The figures given are for the five English-speaking conferences in Texas. In 1900 there were 2,235

"societies," or church organizations, 1,428 houses of worship, having a total valuation of \$2,283,882, or an average value of \$1,529 each; the total indebtedness on churches was \$25,329, an average debt of \$17.73 each; there were 1,398 Sunday schools, and 89,489 scholars; pastoral charges, 647, parsonages, 577, value of parsonages, \$506,718, average value, \$878 each; number of adults baptized for the year, 6,496, infants baptized, 4,266; number of presiding elder's districts, 38; total salaries of presiding elders, \$50,356; average salary, \$1,322; total salaries paid preachers in charge, \$341,917; average salary, \$528; total church membership, including local preachers, 187,866.

In seeking to make comparisons with the year 1866 we are greatly at a loss for data covering that year, as the statistical reports do not include church and parsonage property, nor do they take any account of salaries. The nearest approach we can make is to take certain Federal census reports of churches for the year 1860. How many of these shown in those reports were in existence at the close of the war there is no way of telling, but it is probable that most of them were, although it is certain that many of them were in bad repair and some were abandoned. Statistics for 1860 show 410 Methodist churches in Texas — insignificant number probably belonging to other branches of Methodism—having a total valuation of \$319,934; average value, \$780 each. There were twenty-five presiding elder's districts in 1866, and 169 pastoral charges. The total white church membership in 1866, actually reported in the minutes, was 15,775. Taking this as a basis, the gain in church membership for the thirty-four years, up to and including 1900, was 1150 per cent, or an average annual gain of 5,522.

Now coming down to 1934 we have these totals for all the same class of Methodists (white, English-speaking, Southern): Number of societies, or church organizations, 2,237; houses of worship, 2,015; value of houses of worship, \$28,890,656; average value, \$18,308; indebtedness, \$4,204,546; average indebtedness, \$2,086; number of Sunday schools, 1,912; Sunday school scholars, 284,504; pastoral charges, 947; parsonages, 1,053 (the figures showing more parsonages than pastoral charges being due to the uniting of circuits, in which case some charges now have more than one parsonage); value of parsonages, \$3,505,038; average value, \$3,328 (these numbers and valuations not including district parsonages); adults baptized, 9,214; infants baptized, 3,077; number presiding elder's districts, 46; salaries of presiding elders, \$173,989; average salary, \$3,782; salaries of preachers in charge, \$1,436,032; average salary, \$1,516; total church membership, 408,318. The gain in church membership through this period of thirty-four years, from 1900 to 1934, was 217 per cent, or an average annual increase of 6,433.

The conference educational reports for 1900 take account of some ten institutions then in operation, and brief statistical facts are given of each. These institutions, with the statistics, are as follows:

Southwestern University: professors, 22; pupils, 459; value of property, \$200,000; endowment, \$2,600.

Chappell Hill Female College: teachers, 6; pupils, 75; value of property, \$12,000. This was the oldest Methodist school having a continuous existence in Texas, opening first in 1850.

North Texas Female College: professors, 22; pupils, 300; value of property, \$60,000.

Polytechnic College: professors, 13; pupils, 220; value of property, \$30,000.

Weatherford College: professors, 16; pupils, 283; value of property, \$30,000. Granbury College: professors, 8; pupils, 105; value, \$16,000.

We group these schools together, as there is some confusing history in connection with them. According to a statement contained in a Weatherford College catalogue for 1891-92 that institution originated as follows: "The Weatherford District Conference of the Northwest Texas Conference, in 1873, established a school at Granbury, Hood County, known as the Granbury High School, which was conducted under that name for eight years. The course of study was then raised, and the name changed to Granbury College. It existed as such for eight years, but on account of debt the property was sold. Whereupon the citizens of Weatherford donated an excellent school building with other means necessary to equip and conduct a school of high grade. The property was deeded to the authorities of the church for the purpose of furnishing a home for Granbury College, and the authority which first established the school voted its removal to Weatherford, and changed the name to Weatherford College." This sounds conclusive enough, but at the same time Granbury College kept on going, and we have two schools where only one grew before. Moreover, there was a third claimant which at one time assumed the title of a Weatherford district school. This was Parker Institute, at Whitt, Parker County, "a district high school belonging to the M. E. Church, South, and out of debt. To meet the demands of increasing patronage a neat and substantial addition is now being added to the school building." These statements, with the additional fact that 126 pupils were enrolled the previous year, were

made in a conference report in 1889, about the year that Weatherford College opened. However, of the three institutions, Weatherford College alone survives. Its first head and guiding genius for several years was D. S. Switzer, A. M., a layman. In one of its first catalogues we find the name of John A. Lomax on the faculty — afterwards connected with the State University, and a well known author. But to go on with our list of schools.

Alexander Collegiate Institute: professors, 5; pupils, 84; value of property, \$12,500.

Coronal Institute: no statistics given.

San Antonio Female College: This was one of the youngest of our schools, opening in 1894, with Dr. J. E. Harrison, from Tennessee, at its head. By 1900 it had a new building, costing \$65,000, with a \$10,000 debt, and about 90 boarding pupils.

Blooming Grove Training School, in the Corsicana district, with J. W. Adkisson as its first president, was also a new school.

Clarendon College was organized in the late 90's, with J. W. Adkisson its first president. He was succeeded, after one year, by W. B. McKeown, who in turn was followed after one year by J. Sam Barcus. The school grew rapidly in property and attendance, and for twenty-five years contributed largely to the growth of Methodism in the upper Panhandle. In 1900 the school had 8 professors, 109 pupils, and property valued at \$8,000.

In the summer of 1900 the Texas Central railroad was extended northwestward from Albany, and the town of Stamford arose at the new terminus in Jones County. A church was organized at Stamford by Samuel Gay, on the Anson circuit, and in the fall of 1900 Stamford circuit came on the map, with I. E.

Hightower in charge, who was re-appointed to Stamford and Spring Creek for the next two years. In the fall of 1902 he writes (*Texas Christian Advocate*, October 13, 1902): "Stamford is a new town, two and a half years old, at the terminus of the Texas Central railroad. The present charge of Stamford and Spring Creek was organized two years ago. The present church in Stamford was organized two and a half years ago by Rev. S. Gay. Bro. Gay had secured three lots, but left a debt of \$235 to begin with. When the present pastor came, with his wife and eight children, there was no church and no parsonage. Something had to be done. No house could be rented at all. I called together my officials and others, and work was soon begun on a parsonage, and in two or three weeks we were domiciled in a new parsonage. The church had no place to worship except in a small hall, and only one Sunday a month at that. On May 20, 1901, we laid the cornerstone of our new church. By the middle of August the house was finished enough to go in. This year they have finished it at a cost of \$750, with circular pews. They now have the nicest church in West Texas, valued at \$5,000. Stamford has been a half station since the charge was organized, but now they are talking strongly of a full station for another year."

This little story, with its sequel, was typical of many modern miracles which the West has seen. Within four years of the completion of this church a Methodist college was opened in Stamford, and within two years more this "nicest church in West Texas" was moved across the railroad tracks and a mission church organized in it, and it was succeeded by a building which was at that time indeed the largest and finest church in West Texas. But the West, as well as other parts of the State, has since

seen so many fine churches erected that no one dares to say now which one holds the lead.

At the other extreme of the state, namely, at Galveston and along the adjacent Gulf Coast country, befell that great hurricane, in September, 1900, which was, and remains, the most destructive calamity, in lives and property, which ever visited this country. O. T. Hotchkiss, the presiding elder of the Houston district, which included Galveston, after a hurried survey, reported in the daily press that damage to Methodist churches and parsonages would amount to \$100,000. St. John's Church, at Galveston, was a total wreck. Of the scores of harrowing experiences in that awful storm which were related we choose to re-tell two of them, one that of J. L. Russell, pastor on Dickinson circuit, which embraced the immediate mainland across the Bay. Says he, in an undated clipping: "This scribe was at Virginia Point, on my way to Hitchcock to my appointment. I had five hours to stay for a train, so I called on one of our members. About one o'clock the storm waters began to break over in their yard. The father was at League City at work with his men on the railroad. I took the mother and two small children to the depot. Then we went to the boarding cars of the bridge gang. Two trains came in which could not cross the Bay. The engineer and conductor on one promised to pull us out, but after two or three hours parleying they started, but it was too late. The wires were all down and the depot was giving way. We succeeded in getting about three-fourths of a mile, when the floating ties and timbers from the Southern Pacific track obstructed our progress, and finally stopped us altogether. About 6 p. m. our train went to pieces. Our car filled up with water. We first got on top of a bed, then our car toppled over to an angle

of forty-five degrees, the water coming to our arm-pits. I broke the blinds out of the car window, got one foot in the window and my shoulders braced against the roof of the car. I lifted the mother and children to a position with me on the same window. Here we held on till the little ones were drowned in our arms. Five persons drowned in the same car. Just here both ends of the car gave way and we were swept from our position. When we reached the out-flowing end we succeeded in getting hold of the roof and climbed up on top. We got this mother, who had lost her babes, and other ladies upon the car. The water continued to rise until it would wash over us in waves a foot high or more, but it was not long until it began to fall. Here we hung in the raging wind and pelting rain until dawn. We were rescued about 11 a. m. Sunday. At 4 p. m. we started out for the relief train, which was some five miles away, through water from knee to waist deep. We reached it exhausted and faint, but were soon moving for home, arriving in League City at 7 p. m., the worse for the wear, but thankful to our Father for His protection."

The other story is that of one who was in the thick of the storm and its aftermath, and who from every standpoint qualifies as a competent witness. This is W. D. Bradfield, who at that time was pastor of St. John's Church, Galveston. He gave a two-column narrative in the *Advocate* a month or two after the disaster, and this he has furnished to the author, together with a supplementary statement written today. Dr. Bradfield's narrative of his experiences during and after the storm follows:

The great storm came not without warning. The weather bureau predicted its arrival as early as the evening of September 7. Personally, I have heard of but one individual who

gave serious attention to the warning — a gentleman who telegraphed his family, then en route to Galveston, to stop off at San Antonio, assigning as the reason for such action that a great storm was raging in the gulf. Friday night passed without the predicted storm. Saturday morning witnessed the usual scenes, men and women everywhere going to their work. About noon Saturday rain began to fall. Many of us went to dinner as usual. I did. Of this number many returned in the afternoon to their work. I did. I had scarcely reached my study at the church, some six blocks from the parsonage, when the storm struck us in earnest. The wind blew fiercely, the rain fell in torrents. Every electric car was soon brought to a standstill. The streets soon filled with water. The raging storm grew steadily worse. By four o'clock the trees were all down. Suddenly, at about half past five o'clock the water rushed around St. John's Church, and for the first time I realized that the sea was upon us, and that our helpless city was at the mercy of the angry gulf. My first thought, of course, was of the wife and little ones six blocks away. How to get to them was the problem. The storm was now frightful, and between me and the loved ones were six blocks of maddened waters. Cars and hacks were nowhere to be seen. Fortunately, a Negro appeared in a skiff. The bargain was quickly made. I was to go home. The good Negro waded at places breast-deep, and at other places the water was too deep for wading, and at such places we had to row our boat as best we could. Great waves were now surging through the streets; small houses were floating, debris of every kind now filled the streets. The journey, however, was made safely. I found two or three feet of water in my yard. The wind had carried off the scuttle from the house, blinds had been blown from the windows. Soon our little family was forced to the second story. The water was now from five to six feet in the yard, and from eighteen inches to two feet in our new parsonage. About half past six o'clock, with great difficulty, I pulled in a man and his wife from the storm. For three awful hours we sat expecting each moment that our house would certainly go. About eight o'clock the

wind reached a velocity estimated to be one hundred and twenty miles an hour. The oil in the lamp oscillated as if being carried by one walking across the floor. The wind seemed to come in terrific relays like an awful regiment of demons temporarily repulsed only to come in more fearful assaults. At one time the brick flue fell upon the roof and we thought all was gone. At another the entire front of the house, foundation and all, was forced two inches from its place, and for a moment all seemed lost. After two hours of such suspense the wind abated considerably. There was scarcely a dry place now in the house, upstairs or downstairs. Still, we managed to find a place comparatively dry, and lay down to rest. But there was to be no rest. A cry from the darkness aroused us. Go I must. The waters had greatly abated by this time. To my surprise I found my fences washed away; to my greater surprise I found that the seven-foot brick walls inclosing the convent just across the way from me were down. I struck water breast-deep one block west of the parsonage. A perfect millrace was dashing through the streets. The cry ceased, the rain was blinding, and I had to give up my search. A second time, however, the cry of distress took me out of my house. This time I succeeded better. I was amazed, however, to find an immense pile of ruined houses in the street some distance from where I had first gone. I climbed over fallen trees and ruins of houses, and found Mrs. Dr. Ashton, who, with her aged mother, had floated some ten blocks. The faithful daughter had been able to hold her mother's head out of the water to that point, but here she became entangled in the timbers and drowned. In the midnight darkness and pelting rain, the faithful daughter, suffering with cold, kept watch over the body of her dead mother. Such a moment! I had never felt its like before. The daughter reluctantly left the loved form for the itinerant's home. Early in the morning I stood by the body again.

If we were slow to take the warning of the storm, we were equally slow to realize the awful proportions of its ruin. My first impression as I stood that Sunday morning by the body of Mrs. Barnes was to wait for the coroner

before I moved it. Wait for the coroner! There were not enough coroners in Texas to view our dead. Soon a Negro said to me: "A man with tan shoes on lies just here." Another said: "A little boy is just there under the telephone pole." Another said: "The bodies of a woman and of a child are here by the railroad track." Soon a bedraggled mother came holding in her tired arms the limp form of her dead child. Then I knew that we could not wait for the coroner. I formed temporary morgues, and before breakfast had gathered some thirteen bodies in my immediate neighborhood. All day I went gathering the dead. The second day I went gathering the dead. The third day I spent likewise. We had now gathered some seven hundred bodies at public morgues in the city. These bodies we carried to sea. These bodies were so offensive that we could not attach weights to them, and they quickly washed ashore. Then the order was given to bury the dead wherever we found a vacant place. When some thousand or more bodies had thus been disposed of, we realized that such disposition of the bodies jeopardized the health of our city. Then the command came to burn the bodies, and for these twenty, thirty, forty, fifty days we have been burning our dead. From six to eight thousand of our people have been lost.

The property loss in the Galveston disaster has also been very great. More than four thousand residences, with their outhouses, were totally destroyed. Ninety-eight per cent of the houses that remained were more or less injured. Fully ten thousand of our people were rendered homeless. St. John's Church, built thirty years ago at a cost of more than forty thousand dollars, was totally destroyed. The pipe organ and furniture are a total loss. The membership reported last year at conference was three hundred and fifty-six; now scarcely two hundred remain. Our membership who remain are greatly reduced. One of my physicians told me he had five hundred patients swept away. One of my lumbermen told me that the storm rendered twelve thousand in accounts valueless for him, the people to whom he sold, being lost or impoverished. St. James Church was badly damaged. West End was blown from its blocks and badly

injured. In this hour of distress we turn to our great Church for help.

Will Galveston rebuild? There is hardly a doubt. Galveston is the only deep-water port west of New Orleans. The port is a commercial necessity. The total foreign and coastwise trade last year was nearly two hundred and twenty million dollars. Mr. Huntington has recently expended a million and a quarter dollars on his Galveston property. The railroads contemplate a steel bridge across the bay. Yes, Galveston will be rebuilt. Men will continue to live and labor and die there; and where men live and labor and die Methodism must have her preachers with their message of a free, present, and full salvation. Evangelical in her doctrine, scriptural in her experience, and providential in her government, Methodism must remain in Galveston a saving force to that people.

In a personal communication to the author, thirty-six years after the Galveston disaster, Dr. Bradfield adds a "Postscript" to his original article, which contains the following additional information: Bishop Candler, who was then in charge of the Texas Conference, was on the ground at Galveston within a week or two after the disaster. A group of laymen met him, and it was decided to unite the St. John's and the St. James churches. Dr. Bradfield was released from his pastorate to visit several annual conferences and make an appeal for a building fund. Seth Ward was appointed pastor of the new First Church at the ensuing annual conference. Dr. Bradfield visited more than a dozen conferences. "Preachers literally emptied their pockets," he says, "and from the savings of Methodist itinerants several thousand dollars went into the building of our new First Church at Galveston." A building costing \$65,000 was erected, and a parsonage costing \$10,000.

"There is another thing that I would add to my original account of the 1900 disaster," says Dr. Brad-

field. "And I think of it with profound gratitude to God. There is no chapter in my ministry that I contemplate with more satisfaction. The Rev. C. J. Oxley, my co-laborer at St. James, was an Englishman, a fine preacher and a deeply religious man. Both of us were profoundly grieved because of the comparatively fruitless labors in Galveston. Galveston was cursed with Sunday excursionists. Too many of our own membership were uninterested; too few penitents at our altars, and too few accessions on profession of faith. What should we do?"

It is related that on the first Sunday in May, 1900, the two pastors, with their congregations, united in services in a tent pitched near the site of the postoffice, and for a month all midweek and Sunday night services of the two congregations were held here. The tent was then moved a mile or so, to about 9th and Strand, and another month's services were held here. Congregations filled the tent, and results were seen which had not been known in the churches. The tent was moved to another location, two miles away, where results were even better than during the former two months. Then another site was selected for a fourth month of evangelistic services. "On Friday evening, September 7, our tent was filled," says the account, "even though the high wind made it difficult for me to be heard. In the good providence of God Bro. Oxley and I had traversed with our singing and praying and preaching sections which suffered most in the great storm. Hundreds and hundreds had received their last call through our tired voices, and may it not be that many of our hearers had learned to pray when the maddened sea rushed in upon them?"

CHAPTER XXIV

THE YEARS 1898-1902 (Concluded)

THE West Texas Conference met at San Antonio on October 31, 1901, Bishop Wilson presiding, Sterling Fisher secretary. Charles M. Rabe and Edward H. Lovejoy were admitted on trial. Those who came by transfer were: William R. Evans, from the Virginia Conference; C. W. Meyers, from the Southwest Missouri Conference; H. M. Whaling, from the New Mexico Conference. J. W. Vest, James Hammond and I. S. Napier had died.

J. W. Vest was born in North Carolina in 1837. He joined the Alabama Conference in 1861. In 1873 he was transferred to the West Texas Conference and appointed to San Marcos circuit. He subsequently served ten different circuits in the conference, and was regarded as a true and faithful preacher. He died at San Marcos on April 12, 1901.

James Hammond was born in London, England, in 1859. He came to this country in 1882, and to Seguin, Texas, in 1883. He came up to the West Texas Conference in the fall of that year and was admitted. He served two or three charges, returned to England, and was located by the West Texas Conference. He returned, took work as a supply, was re-admitted and continued to take appointments. His

last charge was Llano station in 1900, but he died in the midst of his year's work on April 10, 1901. "He was a warm-hearted, companionable brother," says his memoir, "and was greatly beloved everywhere he was sent."

I. S. Napier was a native of Kentucky, born in 1853. He was licensed to preach in 1881, and admitted to the Tennessee Conference in 1883. He was transferred to the West Texas Conference in 1891, and appointed to Llano station. He was serving his seventh charge in the conference, Lavernia circuit, when death overtook him on May 30, 1901. A diary kept by him showed that during his itinerant life he preached 2,039 times, had 659 converts, and in only one or two years did he have a deficit in his collections, while many times the small salary was short.

The Northwest Texas Conference was held at Corsicana November 13-18, 1901, Bishop Wilson in charge, John M. Barcus secretary. A large class of fourteen were received on trial, as follows: Claude M. Ledger, M. M. Morphis, L. A. Reavis, Frank Huguen, James B. Berry, Thomas Hanks, James B. Curry, John L. Green, Rollie A. Clements, Ben A. Evans, Oliver C. Swinney, Frank M. Jackson, Anthony D. Livingston, James T. Hicks. The conference received a large company of transfers also, as follows: H. B. Owens, from the Memphis Conference; I. T. Harris, from the Arkansas; H. M. Whaling, J. W. Gibbens, from the West Texas; S. H. Werlein, from the Southwest Missouri; L. A. Webb, from the East Texas; W. H. Roper, from the Missouri; W. H. Howard, from the Denver; J. M. Carter, from the Western Virginia; C. M. Shuffler, from the North Texas; W. A. Turner, J. F. Bumpass, from

the Tennessee Conference. There were no deaths to record this year.

The North Texas Conference was held at McKinney, convening on November 27, 1901, Bishop Wilson presiding, J. Marvin Nichols secretary. Nine preachers were received on trial and nine came by transfer, those admitted being Jesse Forrester, John H. Taylor, Royal B. Moreland, Robert E. Porter, Monroe H. Reed, Asbury P. Hightower, Leslie G. White, William J. Palmer, George W. Whistler. Transfers: J. M. Crutchfield, J. C. Moore, from the Texas Conference; A. T. Stodgell, from the Illinois; E. K. Bransford, from the Memphis; H. M. Whaling, G. E. Cameron, M. R. T. Davis, from the Northwest Texas; R. T. Stafford, R. J. Smith, from the East Texas Conference. D. T. Brown and S. S. Cobb had died.

Dudley Turner Brown was born in Arkansas in 1864. He was licensed to preach in Arkansas in 1886, but coming to Texas, was admitted to the North Texas Conference in 1889. He served seven charges in the conference, took the superannuate relation in 1900, and died at Royse on August 9, 1901. His ministerial career was a short but a fruitful one.

S. S. Cobb was born in Georgia in 1834, and he died in Denison, Texas, on April 21, 1901. He was licensed to preach and entered the itinerancy in 1853. He served in the Confederate army during the war. After the war he came to Texas, and appears in the Trinity (North Texas) Conference in 1869, being appointed to Gainesville circuit. He was then appointed to Garden Valley circuit, Dallas circuit, Grapevine, and Decatur. In 1876 he located and entered business at Decatur. In 1889 he was re-admitted to the conference, took appointments until 1895, and was

placed on the superannuated list. "He had his faults," says his memoir; "he was high-tempered—quick as powder; but God never made a man with nobler designs."

The East Texas Conference met at Tyler on December 4, 1901, Bishop Wilson presiding, James W. Downs secretary. A. Nolan, S. L. Burke, and L. A. Humphries were received on trial. G. E. Cameron and J. B. K. Spain came by transfer. D. W. Towns and G. W. Langley had died.

D. W. Towns was born in Alabama in 1855. Joining the Methodist church, he was active from the beginning, filling all the lay offices, was licensed to exhort, and licensed to preach in 1881. He entered the East Texas Conference, and filled appointments for nineteen years, serving undistinguished charges with faithfulness. He died of pneumonia late in 1900 while serving Liberty circuit.

G. W. Langley was born in Georgia in 1845. He was admitted to the East Texas Conference in 1884. He served five circuits, took the supernumerary relation, but in 1900 was appointed to Sabine Pass and Port Arthur, on which charge he died in 1901.

The Texas Conference came on to be held at Huntsville, Texas, in the month of December, 11 to 16, 1901, Bishop Wilson in the chair, Seth Ward secretary. Cullom H. Booth and S. S. McKenney were admitted on trial. R. A. Burroughs came by transfer from the North Mississippi Conference; A. S. J. Haygood, from the New Mexico; H. M. Whaling, from the North Texas; A. C. Biggs, from the West Texas Conference. Henry M. Haynie, D. H. Linebaugh, and Jesse A. McIver had died during the year.

Henry M. Haynie was born in Alabama in 1835. His parents moved to Texas when the child was one

year old. He spent four years in the Confederate army. He was admitted to the Texas Conference in 1885. He served Elgin (twice), Kosse, Chappell Hill, Weimar, and other charges, superannuating in 1899. He died on March 29, 1901.

Daniel H. Linebaugh was a native of Tennessee, born in 1831. He grew up in Louisville, Ky., where he had moved with his mother after his father's death. He learned the trade of carriage painter, which he followed until he entered the ministry. He was converted in 1856 and joined the Methodist church; was licensed to preach at Bardstown, Ky., in 1860. He served two years as a supply, and in 1863 was admitted to the Louisville Conference. In 1871 he was transferred to the Little Rock Conference, where he served charges for several years, spending two years on the Camden district. In 1881 he located; was re-admitted in 1882, and transferred to the Texas Conference and appointed to Travis circuit. He next was appointed to Milano circuit. He took the supernumerary relation in 1885, and continued in that relation for several years, when he superannuated. He died at Mount Pleasant, Texas, on July 29, 1901. He was the father of a large family of children, by his marriage in Kentucky in 1857, his second son being Rev. N. L. Linebaugh, now of the Central Texas Conference. "His ministry was a very successful one," says his memoir, "in winning souls for Christ and in building up the church."

Jesse A. McIver was born in Lauderdale County, Tenn., in 1869. The family removed to Arkansas, where Jesse grew up, receiving a public school education and spending one year at Quitman College. He was admitted to the Arkansas Conference in 1891, and did three years' work, when in 1895 he was

transferred to the Texas Conference. In the fall of 1900 he was appointed to Lott circuit, but failing health caused him to ask for release at the end of one quarter. He spent some months in West Texas in search of health, but his quest was fruitless, and he died at the home of his father in Nevada, Texas, in May, 1901, leaving a young wife and two small children.

The Fourteenth General Conference of the Methodist Episcopal Church, South, was held in Dallas—the first General Conference to meet in Texas—May 7 to 26, 1902. The following were the delegates from the Texas conferences:

West Texas Conference—Clerical: J. D. Scott, J. W. Stovall; lay: J. E. Pritchett, W. M. Allison.

Northwest Texas Conference—Clerical: W. L. Nelms, James Campbell, J. G. Putman, John R. Nelson, Horace Bishop, John M. Barcus; lay: W. E. Williams, W. J. Clay, J. M. Robertson, R. S. Hyer, W. J. Barcus, B. H. Woods.

North Texas Conference—Clerical: J. H. McLean, I. W. Clark, E. W. Alderson, G. C. Rankin, T. R. Pierce; lay: B. M. Burgher, J. J. Coppedge, Sidney Bass, P. C. Thurmond, R. C. Dial.

East Texas Conference—Clerical: A. J. Weeks, V. A. Godbey; lay: D. H. Abernathy, T. S. Garrison.

Texas Conference—Clerical: Seth Ward, E. S. Smith; lay: J. E. Crawford, M. D. Fields.

The Conference was notable mostly for its debates, the Publishing House War Claim settlement being the chief topic of the orators. No legislation or other action was taken affecting the general run of church affairs. However, an important change was made in the general set-up of the Texas conferences, reducing the number from five to four by

uniting the East Texas and the Texas conferences and giving the old name of Texas Conference to the whole territory. Thus, after a separation of fifty-eight years these two bodies, originally one, came together again, and the Texas Conference, which had been whittled down several times to create new bodies, became the second largest conference in Texas. Some slight adjustments were made in boundary lines between the West Texas and the Northwest Texas conferences, throwing Lampasas into the former conference.

Bishops Granbery, Hargrove and Fitzgerald were retired at this General Conference, at their own request, and E. E. Hoss, of the Holston Conference, and A. Coke Smith, of the Virginia Conference, were elected bishops. R. J. Bigham and D. M. Smith were chosen book agents; G. B. Winton, editor of the *Christian Advocate*; J. J. Tigert, editor of the *Review*; James Atkins, Sunday school editor; H. M. Du Bose, Epworth League editor; W. R. Lambuth, missionary secretary; P. H. Whisner, church extension secretary; J. D. Hammond, educational secretary.

We come now to our last round of conferences—for this History—and we believe it would be worth while to make a sort of Who's Who out of it, showing the general line-up back there at the beginning of the century. The purpose is, to account for every man then in the travelling connection in Texas, and this will be done, following the records as we have them in the minutes of the conferences.

Bishop Hendrix held all the conferences in 1902, beginning with the West Texas, which met at Floresville on November 5, Sterling Fisher secretary—of course. William Nelson, Rex B. Wilkes, Marvin P.

Booth, James W. Black, Orceneth F. Hatfield, Wallace M. Crutchfield, Augustus Y. Old and Robert Paine were admitted on trial. An unprecedented list of transfers for this conference came in, as follows: J. B. Davis, from the Western Virginia Conference; J. J. Shaw, T. R. Clendening, W. D. Wendel, from the Tennessee Conference; A. B. Davidson, from the Southwest Missouri; James W. Moore, from the Louisville; Z. V. Liles, from the Los Angeles; H. T. Cunningham, from the North Mississippi; H. B. Henry, F. A. White, from the Indian Mission; D. C. Ross, from the Arkansas; J. D. Dorsey, L. A. Humphries, from the East Texas; B. L. Glazener, R. O. Collier, W. D. Gaskins, from the Texas Conference.

Who are located this year? John W. McMahan, at his own request.

Who are supernumerary? J. A. Wright.

Who are superannuated? J. S. Gillett, William Monk, H. G. Horton, J. F. Denton, N. W. Keith, R. M. Leaton, W. J. Joyce, S. G. Shaw, W. O. Shugart, H. T. Hill, A. G. Nolen, W. H. Killough, J. L. Kennedy, E. B. Galloway.

What preachers have died during the year? John T. Graham. He was born in North Carolina in 1847. He was licensed to preach on the Rockvale circuit, Northwest Texas Conference, in 1873, William Monk presiding elder, and in the fall of the same year was admitted on trial. He came to the West Texas Conference with a cession of territory in 1882. He served the following charges in the two conferences: Palo Pinto, Llano, Iredell, Carlton, Llano again, Logart's, Waelder, Round Mountain, Edna, Rancho, Leesville, San Marcos Circuit, Kyle. He died on March 4, 1902,

while serving the last named charge. He was a useful man, and no one held a firmer place in the affections of his brethren and of the people he served.

Where are the preachers stationed this year?

San Marcos District—

Sterling Fisher, P. E.

San Marcos station, New Harris.

Staples circuit, C. W. Perkins.

Seguin and Mill Creek, T. F. Sessions.

Luling and Soda Springs, H. B. Henry.

Gonzales station, Thomas Gregory.

Lockhart station, A. W. Wilson.

Tilmon circuit, F. L. McGehee.

Kyle and Pleasant Grove, S. B. Beall.

Buda circuit, J. J. Franks.

Dripping Springs circuit, Rex B. Wilkes.

Belmont circuit, A. Y. Old.

Waelder and Thompsonville, J. C. Russell.

Student at Southwestern University, E. T. Campbell.

San Antonio District—

W. J. Johnson, P. E.

San Antonio:

Travis Park, James W. Moore.

West End, J. M. Alexander.

Prospect Hill, B. Harris.

Sherman Street, W. M. Crutchfield.

Comal Street, Wm. H. Nelson.

South Heights and South Flores, R. S. Pierce.

Laredo station, F. H. C. Elliott.

Carrizo Springs and Batesville, J. D. Dorsey.

Bexar circuit, R. S. Collier.

Pearsall station, V. G. Thomas.

Cotulla circuit, Marvin P. Booth.

Uvalde station, H. T. Cunningham.

Eagle Pass station, R. E. Nunn.

Moore circuit, to be supplied by T. G. Woolls.

Hondo and Devine, A. B. Davidson.

Utopia circuit, L. C. Matthis.

Amphion circuit, to be supplied.

Del Rio station, E. E. Swanson.

San Antonio Female College, J. E. Harrison, Pres.

Austin District—

E. S. Smith, P. E.

Austin:

Tenth Street, W. D. Bradfield.

Hotchkiss Memorial, D. K. Porter.

First Street, C. H. Booth.

South Austin, W. R. Campbell.

Walnut circuit, J. W. Harmon.

Bastrop station, John W. Stovall.

Webberville circuit, I. B. Gordon.

West Point circuit, E. A. Potts.

McDade circuit, L. A. Humphries.

LaGrange station, Charles M. Rabe.

Manor station, T. B. Graves.

Elgin station, C. H. Brooks.

Weimar and Osage, W. C. Bracewell.

Eagle Lake circuit, James A. King.

Manchaca circuit, J. J. Calloway.

Smithville station, E. G. Hocutt.

Columbus station, C. M. Thompson.

Cedar Creek circuit, H. A. Burns.

Beeville District—

J. F. Webb, P. E.

Beeville station, J. T. H. Miller.

Goliad circuit, B. H. Passmore.

Corpus Christi station, C. S. Mills.

Pleasanton circuit, M. K. Fred.

Alice circuit, T. R. Clendenin.

Oakville circuit, J. J. Shaw.

Floresville station, I. K. Waller.

Mathis circuit, to be supplied by E. P. Ledbetter.

Lavernia circuit, J. W. Long.

Kennedy circuit, J. E. Buck.

Sutherland Springs circuit, L. M. Neal.

Stockdale circuit, C. Williamson.
Blanconia circuit, to be supplied.
Rockport and Aransas Pass, W. A. Dunn.

Cuero District—

J. C. Wilson, P. E.
Cuero station, L. B. Ellis.
Victoria station, A. L. Scarborough.
Edna station, C. F. Annis.
Ganado circuit, to be supplied by Jas. L. Wilson.
Sweet Home circuit, O. F. Hatfield.
Hallettsville circuit, Jesse T. King.
Leesville circuit, J. D. Worrell.
Nursery and Port Lavaca, C. W. Meyers.
Clear Creek circuit, to be supplied.
Yoakum station, F. B. Buchanan.
Rancho circuit, R. S. Adair.
Runge circuit, I. T. Morris.
Flatonia station, J. B. Davis.
El Campo circuit, to be supplied.

Llano District—

W. H. H. Biggs, P. E.
Llano station, W. A. Govett.
San Saba station, M. A. Black.
San Saba mission, to be supplied by W. A. Meyers.
Kerrville station, W. D. Wendel.
Center Point station, F. A. White.
Blanco circuit, J. P. Garrett.
Boerne circuit, F. J. Perrin.
Bandera and Medina, W. F. Gibbons.
Cherokee circuit, James Walker Black.
Johnson City circuit, J. A. Pledger.
Willow City circuit, B. F. Glazener.
Burnet and Marble Falls, Theophilus Lee.
Rock Springs and Barksdale, to be supplied by F. A. Knox.
Liberty Hill circuit, Z. V. Liles.
Bertram circuit, G. W. Harris.
Briggs circuit, to be supplied by C. H. McClelland.

San Angelo District—

J. D. Scott, P. E.

San Angelo station, Weems Wootton.

Water Valley circuit, M. T. Allen.

Sherwood circuit, M. J. Allen.

Ozona station, N. B. Thompson.

Sonora circuit, S. J. Drake.

Sterling City circuit, A. H. Bezzo.

Paint Rock circuit, J. A. Phillips.

Pontotoc circuit, to be supplied by J. N. Broyles.

Brady circuit, D. A. Gregg.

Milburn circuit, Robert Paine.

Junction City circuit, J. M. Shuford.

Mason circuit, W. R. Evans.

Lampasas station, W. T. Renfro.

Lampasas mission, D. C. Ross.

Goldthwaite station, John M. Linn.

Center City circuit, W. D. Gaskins.

Lometa circuit, R. D. Moon.

Transferred—J. A. Biggs, J. D. Crockett, W. P. Edwards, J. M. Sherman, O. P. Kiker, M. A. Turner, to the Northwest Texas Conference; H. C. Wills, W. T. McDonald, J. M. Gaul, A. C. Biggs, to the Texas Conference; G. M. Gardner, to the Tennessee Conference; J. J. Rape, to the East Texas Conference; John M. Moore, to the North Texas Conference; Morris Evans, to the Illinois Conference; J. W. Sims, to the Indian Mission Conference; W. H. Newkirk, to the Western Virginia Conference.

The exodus to the Northwest Texas Conference, shown in the list of transfers above, was due mostly to the fact that several members of this conference had been ceded to the West Texas with the transfer of territory, and they were simply coming back home. The person transferred to the East Texas Conference, which was now non-existent, shows up in the Texas Conference.

The Northwest Texas Conference was held at Temple, November 12-17, 1902, Bishop Hendrix pre-

siding, John M. Barcus secretary. Sixteen applicants were received on trial, as follows: Robert C. Alexander, Allen L. Moore, Everett R. Patterson, Anderson Wade Hall, Samuel P. Nevill, Lee R. Riddle, Robert B. McSwain, Archibald C. Bell, J. O. Gore, Claude H. Ledger (again), R. A. Clements (again), O. C. Swinney, Frank M. Jackson (again), A. D. Livingston (again), James T. Hicks (again). The preachers shown as having been received "again" are listed in the minutes of 1901 as having been received on trial. This is true both of the conference journal and in the general minutes. We will let the record stand as published, though it is certainly in error as regards 1902, as all these brethren appear in the appointments of 1901.

Who are discontinued? C. W. Young.

Who are received by transfer from other conferences? Z. B. Pirtle, J. A. Biggs, J. D. Crockett, J. M. Sherman, O. P. Kiker, M. A. Turner, J. T. Bloodworth, W. P. Edwards — most of these, as shown above, coming from the West Texas Conference as a result of transfer of territory.

Who are located this year? H. G. Summers, G. S. Wyatt, at their own request—the latter came back in 1908 and finished his course as a member of the conference.

Who are supernumerary? John F. Neal, R. M. Morris, L. G. Rogers, R. C. Armstrong, J. W. Dickinson, J. W. Montgomery.

Who are superannuated? E. M. Sweet, H. C. Jolly, L. F. Collins, T. W. Rogers, A. Davis, Samuel Morriss, S. S. Scott, W. F. Graves, W. H. South, Daniel Morgan, A. Long, J. J. Davis, W. V. Jones, S. P. Wright, I. N. Reeves, J. P. Hulse, F. P. Ray, E. W. Simmons, D. T. Holmes, R. W. Wellborn, E. L. Arm-

strong, C. Rowland, J. J. Harris, M. Mills, G. F. Fair, J. T. L. Annis, J. A. Hyder, C. S. McCarver, J. A. Crutchfield, N. B. Bennett, C. Davis, W. H. Moss, J. M. Bond, J. R. Steele, J. W. Kizziah, H. M. Glass.

What preachers have died during the year? P. W. Gravis, F. T. Mitchell, W. B. Ford, G. W. Swoford, John A. Wallace.

Peter W. Gravis was born in Nashville, Tenn., July 6, 1828. He went first to Kentucky, then to Mississippi, and came to Texas sometime in the fifties. He was licensed to preach at the Round Rock camp ground in 1855, and was admitted to the Texas Conference in 1859. He served in the Confederate army during the war. Returning to Texas, he continued his work of the ministry in connection with the Texas Conference until the Northwest Texas Conference was formed in 1866, when, because of his appointment in that territory, he became a charter member of that body. Much of the frontier work of Brother Gravis we have dealt with in previous chapters. From 1874 to 1877 he was in the Comanche district. In 1880, as we have noted, he was on the short-lived Panhandle district. He was superannuated in 1882, but took some work after that. "He was peculiarly fitted for the 'outside row'", says his memoir, "where the church in her wisdom kept him." He died at Zephyr, Brown County, on January 18, 1902.

Frank T. Mitchell was a native of Kentucky, born in 1817. His early ministerial life was spent in Missouri. At the outbreak of the war he entered the Confederate army, and came out with the rank of colonel. After the war he went to Mexico and engaged in farming, but this venture proving unsuccessful, he came to Texas and entered the Texas Conference. In 1887 he was transferred to the North-

west Texas Conference, and stationed in Temple, a town then in its infancy. In 1888 he was appointed agent of Waco Female College, which place he filled until his superannuation in 1892. The place and exact time of his death are not given.

Gaston W. Swofford was born in North Carolina in 1846, and died at Paint Rock, Texas, October 11, 1902. He was licensed to preach on the Springfield circuit (Texas) in 1872, and in 1875 he joined the Northwest Texas Conference. For ten years he was secretary or one of the assistant secretaries of the conference. He served the following circuits: Fairfield, Dresden, Groesbeck, Hillsboro, Cedar Island, Corn Hill, and Granbury station. During his second year in this charge he became afflicted with heart trouble, and at the end of the year took the superannuate relation. He was a faithful minister, plain, practical, and wise. He left a widow—the daughter of Rev. John S. McCarver—and several children at his death.

The memoir of John A. Wallace is noteworthy for the things it leaves out—the date and place of birth, the beginning of his ministerial life, and his appointments. We learn simply that he was an ex-Confederate soldier, that he was approaching middle life when he entered the itinerancy, that he was in the ministry for twenty-three years, and began and ended his ministry at Temple — beginning in a school house in the locality before Temple was founded, and ending as pastor at Seventh Street. We know that John A. Wallace was admitted to the Northwest Texas Conference in 1881, and that he spent a term on the Abilene district in its early days. We are sorry that the records afford no more facts concerning him.

William Bradford Ford was born in Georgia in 1860, and was killed by a cyclone while serving as pastor at Glen Rose, Texas, on April 28, 1902. He was licensed to preach in 1880 by Simon Peter Richardson. In the fall of 1881 he entered Emory College, and spent four years there. In 1885 he came to Texas, taught school for a few months, and entered the Northwest Texas Conference. He was appointed to Seymour, but at the end of the year, for health reasons, was discontinued. He served the Floyd and Briscoe charge as a supply in 1891, and in the fall of that year was again admitted on trial into the conference. His subsequent appointments were: Floyd and Briscoe, Crowell, Benjamin, Harrold, Farmer, Sipe Springs, Carbon and Gorman, Carlton, and Glen Rose. He was a good man, a good preacher, and a good neighbor and citizen.

Are all the preachers blameless, etc.? G. E. Sander surrendered his credentials.

Where are the preachers stationed this year?

Georgetown District—

J. S. Chapman, P. E.

Hutto, J. D. Crockett.

Taylor, J. W. Story.

Granger, S. C. Vaughan.

Bartlett, W. C. Hilburn.

Salado, J. M. Armstrong.

Holland, C. S. Cameron.

Belton, C. W. Daniel.

Temple:

First Church, C. R. Wright.

Seventh Street, A. L. Moore.

Pendletonville, R. V. Galloway.

Troy, S. B. Sawyers.

Moody, J. T. Griswold.

Maxdale, to be supplied by C. W. Macune.

Rogers, C. E. Gallagher.
Southwestern University, R. B. McSwain, Professor;
T. S. Barcus, Student.

Waco District—

B. R. Bolton, P. E.

Waco:

Austin Avenue, John R. Nelson.

South Fifth Street, M. S. Hotchkiss.

Morrow Street, John R. Morris.

Elm Street, S. A. Barnes.

Bosqueville, R. F. Dunn.

Mount Calm, N. A. Keen.

Mart, A. E. Carroway.

Axtell, to be supplied by R. C. Alexander.

Whitney, J. H. Braswell.

Morgan and Walnut, N. M. McLaughlin.

Hewitt, W. N. Curry.

Lorena, J. W. Fort.

West, J. A. Ruffner.

Aquilla, L. A. Reavis.

Abbott, W. A. Gilleland.

Peoria, D. C. Ellis.

Penelope, to be supplied.

Hubbard City, C. B. Meador.

Orphan's Home, W. H. Vaughan, Agent.

Teacher in Orphanage, S. E. Burkhead.

Corsicana District—

J. M. Barcus, P. E.

Corsicana station, E. W. Solomon.

Corsicana circuit, E. T. Harrison.

Corsicana mission, J. B. Berry.

Rice, W. P. Garvin.

Rhoan, to be supplied by R. E. L. Stutts.

Eureka, S. P. Neville.

Kerens, J. C. Mims.

Barry, J. M. Wynne.

Dresden, L. E. Riddle.

Frost, W. H. Crawford.

Brandon, M. M. Smith.
Dawson, C. G. Shutt.
Armour, F. M. Winburne.
Wortham, R. H. Heizer.
Mexia, T. S. Armstrong.
Cotton Gin, I. F. Harris.
Groesbeck, W. W. Moss.
Horn Hill, Frank Huguen.
Thornton, A. T. Culbertson.
Alma, to be supplied by W. Vinsant.
Blooming Grove, R. B. Evans.
Richland, H. B. Laney.
Corsicana University Training School, J. W. Ad-
kisson.

Waxahachie District—

O. F. Sensabaugh, P. E.
Waxahachie station, J. G. Putman.
Forreston, C. B. Smith.
Italy, O. P. Kiker.
Milford, H. B. Owens.
Hillsboro, Jerome Duncan.
Lovelace, E. R. Patterson.
Itasca, M. K. Little.
Grandview, W. M. Lane.
Alvarado, S. C. Littlepage.
Venus, R. J. Tooley.
Midlothian, W. J. Hearon.
Boz, J. J. Canafax.
Ovilla, W. H. Harris.
Ferris, R. B. Bonner.
Palmer and Boyce, J. D. Odom.
Ennis, T. J. Duncan.
Bardwell, R. W. Nation.
Bristol, M. S. Leveridge.

Agent Texas Christian Advocate, G. W. Owens.
Conference Secretary of Missions, H. Bishop.
Conference Secretary of Education, Jerome Duncan.

Fort Worth District—

James Campbell, P. E.

Fort Worth:

First Church, S. H. Werlein.

Missouri Avenue, W. H. Howard.

Mulkey Memorial, J. A. Whitehurst.

Peach Street, N. B. Read.

Polytechnic College, E. P. Williams, I. Z. T. Morris.

Glenwood, J. D. Young.

Trinity, J. A. Walkup.

North Fort Worth, J. J. Creed.

Azle, H. P. Shrader.

Smithfield, J. L. Green.

Grapevine, M. M. Morphis.

Cresson, J. P. Galloway.

Arlington, E. R. Barcus.

Mansfield, M. E. Hawkins.

Joshua, J. P. Mussett.

Cleburne, C. E. Brown.

Cuba, W. K. Rucker.

Bono, D. C. Stark.

Covington, W. T. Gray.

Blum, A. D. Porter.

Kennedale, to be supplied by G. F. Winfield.

Polytechnic College, H. A. Boaz, President; H. A.

Bourland, Professor; S. Richardson, Student.

Weatherford District—

E. F. Boone, P. E.

Weatherford:

First Church, A. O. Evans.

Couts Memorial, G. S. Slover.

Mission, W. E. Caperton.

Aledo, J. S. Huckabee.

Springtown, J. F. Tyson.

Peaster, J. P. Patterson.

Mineral Wells, C. V. Oswalt.

Whitt and Bethesda, L. B. Tooley.

Millsap, G. D. Wilson.

Palo Pinto, Thomas Hanks.
Santo, to be supplied by J. W. A. Cox.
Gordon and Strawn, A. P. Smith.
Ranger, J. L. White.
Eliasville, M. W. Clark.
Breckenridge, E. V. Cox.
Graham station, L. W. Carlton.
Graham circuit, J. O. Gore.
Farmer, B. R. Wagner.
Throckmorton, G. C. Summers.
Crystal Falls, to be supplied by J. M. Slatten.

Gatesville District—

S. W. Turner, P. E.
Gatesville station, E. Hightower.
Gatesville mission, to be supplied.
Oglesby, J. R. B. Hall.
McGregor, S. J. Rucker.
Crawford, T. B. Hilburn.
Valley Mills and Clifton, J. S. Tunnell.
Meridian, G. W. White.
Jonesboro, W. P. Edwards.
Hamilton, S. P. Brown.
Evant, O. C. Swinney.
Bee House, C. H. Smith.
Killeen, J. D. Hendrickson.
Coryell City, A. P. Lipscomb.
Harmony, G. J. Irvin.
China Springs, B. A. Evans.

Dublin District—

E. A. Bailey, P. E.
Dublin, J. H. Wiseman.
Green's Creek, K. S. Van Zandt.
Stephenville, W. H. Terry.
Huckabee, T. W. Ellis.
Morgan Mill, M. C. Dickson.
Bluff Dale, M. A. Turner.
Granbury, W. B. Wilson.
Glen Rose, A. W. Hall.

Duffau, R. A. Clements.
Iredell and Fairy, J. H. Trimble.
Hico, H. M. Long.
Carlton, J. H. Watts.
De Leon, J. Haralson.
Carbon and Gorman, J. E. Walker.
Carbon mission, A. D. Livingston.
Cisco, S. J. Vaughan.
Cisco mission, to be supplied by R. B. Vaughan.
Eastland, C. E. Statham.
Desdemona, J. M. Owen.

Brownwood District—

W. H. Matthews, P. E.
Brownwood station, W. B. Andrews.
May, D. A. McGuire.
Indian Creek, J. C. Carpenter.
Cross Plains, to be supplied by J. W. Bowden.
Bangs, W. J. Lemons.
Santa Anna, M. H. Major.
Coleman, R. J. Birdwell.
Glen Cove, L. A. Clark.
Ballinger, C. M. Shuffler.
Winters, F. M. Jackson.
Robert Lee, W. K. Simpson.
Blanket, B. A. Snoddy.
Comanche, J. M. Carter.
Comanche circuit, G. W. Kincheloe.
Gustine, to be supplied by A. E. Turney.
Wingate, E. T. Bates.
Rising Star, J. H. Chambliss.
Sipe Springs, J. M. Baker.
Proctor, J. C. Carter.

Abilene District—

E. A. Smith, P. E.
Abilene, J. R. Henson.
Buffalo Gap, E. L. Sisk.
Merkel, R. B. Young.
Escota, A. C. Bell.

Sweetwater and Roscoe, C. A. Evans.
Colorado, C. S. Field.
Colorado mission, to be supplied by J. C. Moore.
Big Spring, C. W. Irvin.
Midland, L. A. Webb.
Claremont mission, C. H. Ledger.
Roby, M. H. Hudson.
Haskell, R. S. Heizer.
Haskell mission, G. A. Nance.
Stamford and Spring Creek, I. E. Hightower.
Anson, Z. B. Pirtle.
Truby mission, to be supplied by T. N. Lowrey.
Albany and Moran, W. A. Manly.
Lynn and Terry mission, A. B. Roberts.
Gail mission, to be supplied by J. T. Trice.
Snyder, C. D. West.
Aspermont, J. E. Blaylock.
Putnam, I. L. Mills.
Baird, J. A. Biggs.
Eula mission, to be supplied by C. W. Young.

Vernon District—
J. G. Miller, P. E.
Vernon, J. H. Stewart.
Quanah, C. N. N. Ferguson.
Chillicothe, J. L. Hollers.
Vernon mission, J. A. Travis.
Crowell, J. T. Bloodworth.
Seymour, W. R. Thornton.
Munday, E. R. Wallace.
Benjamin, J. M. McCarter.
Matador, J. W. Gibbens.
Wellington, J. T. Hicks.
Childress, J. B. Curry.
Childress circuit, to be supplied by J. H. Overstreet.
Paducah, M. L. Moody.

Clarendon District—

J. M. Sherman, P. E.
Clarendon station, G. S. Hardy.

Claude, R. A. Hall.
 Canadian, M. W. Rogers.
 Cataline, W. L. Harris.
 Higgins, J. B. Wood.
 Amarillo, B. W. Dodson.
 Channing, W. W. Kizer.
 Dalhart, C. E. Lindsey.
 Stratford, W. B. McKeown.
 Silverton, Walter Griffith.
 Plainview, J. H. Walker.
 Lubbock, C. A. Clark.
 Floydada, T. W. Sharp.
 Memphis, to be supplied by T. F. Robeson.
 Emma, to be supplied by W. H. Carr.
 Canyon City, J. E. Stephens.
 Hereford, C. L. Cartwright.
 Hereford mission, E. J. Maxwell.
 Tulia, A. W. Waddill.
 Alanreed, to be supplied by G. R. Fort.
 Dumas, to be supplied.
 Clarendon College, J. S. Barcus; B. Hardy, professor.

Transferred—H. D. Knickerbocker, H. A. Bourland, to North Texas Conference; W. H. Roper, W. S. P. McCullough, J. W. R. Bachman, R. A. Walker, J. F. Bumpas, to Indian Mission Conference; G. W. Harris, R. D. Moon, to the West Texas Conference.

The North Texas Conference met at Terrell on November 26, 1902, Bishop Hendrix presiding, Robert Gibbs Mood secretary.

Who are admitted on trial? W. J. Holder, Charles P. Combs, William E. Kirby.

Who are re-admitted? F. M. Sherwood.

Who are received by transfer from other conferences? J. F. Sherwood, from the Indian Mission Conference; J. F. Morelock, from the Tennessee Conference; J. P. Humphreys, from the Arkansas Confer-

ence; H. A. Bourland, H. D. Knickerbocker, from the Northwest Texas Conference; John M. Moore, from the West Texas Conference; P. R. Knickerbocker, from the White River Conference.

Who are located this year? J. D. Major, W. H. Wages, R. L. McIntyre, C. M. Threadgill, at their own request.

Who are supernumerary? W. H. Hughes, H. E. Smith, M. C. Blackburn, J. W. Murphy, M. A. Smith, William Hay, W. H. Brown, J. A. Kerr, B. A. Thomasson, J. S. Davis, S. P. Pirtle, G. W. Day, William Leatherwood

Who are superannuated? J. R. Randle, L. P. Lively, J. W. Chalk, J. L. Angell, James McDougal, L. W. Harrison, W. L. Clifton, F. B. Carroll, J. H. White, W. A. Coppedge, J. H. Hunter, T. B. Norwood, M. B. Johnston, M. M. Dunn, J. B. Robb, J. H. Reynolds, R. N. Brown, W. S. May, B. H. Bounds, S. M. Ownby, H. M. Pirtle, W. F. Clark, F. M. Sherwood, J. M. Crutchfield.

What preachers have died during the year? John A. Black, William Elmo Jordan.

John A. Black was born in West Virginia in 1854. He gained a good education, and for several years taught school. He was licensed to preach in 1875, and the following year entered the Western Virginia Conference. He was appointed presiding elder after five years, at the age of twenty-six. Following this, he was pastor in some of the leading stations, and was secretary of his conference for ten years. In 1890 he was a member of the General Conference. In 1896, for health reasons, he transferred to the North Texas Conference. Only two of his appointments in this conference are mentioned—Centenary, Paris, and Bonham. Nor is the date or place of his

death mentioned in his memoir. He was a man of excellent parts, good scholarship, and safe leadership.

William Elmo Jordan was born in Rusk County, Texas, in 1861. The family early moved to Rockwall County, and the father died soon after, leaving to a widowed mother the task of bringing up eight sons and three daughters. The mother died in 1891, after seeing all her children in the church and one son in the ministry. William Elmo was licensed to preach in the Forney charge in 1887, and in 1890 he travelled the Wills Point circuit as supply. He was admitted to the conference in 1891, and appointed to Kemp circuit. He served charges until 1899, when for health reasons he took the supernumerary relation. He went to Canyon City, on the plains; accepted Childress station as a supply; was attacked with appendicitis, carried to Fort Worth, and died there on July 13, 1902.

Where are the preachers stationed this year?

Dallas district—

I. W. Clark, P. E.

Dallas:

First Church, John M. Moore.

Trinity, H. D. Knickerbocker.

Floyd Street and Haskell Avenue, P. R. Knickerbocker, H. A. Bourland.

Ervay Street, W. F. Bryan.

Oak Lawn, R. F. Bryant.

Oak Cliff, M. L. Hamilton.

Cochran and Caruth, S. P. Ulrich.

Wheatland mission, B. H. Webster.

Lancaster, J. W. Clifton.

Argyle circuit, W. A. Pritchett.

Cedar Hill and Duncanville, J. F. Archer.

West Dallas and Grand Prairie circuit, J. H. Taylor.

Denton station, T. H. Morris.

Lewisville station, C. E. Lamb.

Farmer's Branch circuit, to be supplied.

Professor in Southwestern University, John R. Allen.

Editor *Texas Christian Advocate*, G. C. Rankin (succeeded T. R. Pierce in that position in 1899).

Terrell District—

J. M. Patterson, P. E.

Terrell station, J. J. Clark.

Kaufman station, C. B. Fladger.

Terrell mission, to be supplied by J. O. Peterson.

Rockwall, A. T. Stodgell.

Fate circuit, C. C. Williams.

Garland, J. J. Morgan.

Mesquite circuit, T. N. Weeks.

Reinhardt circuit, Samuel Weaver.

Forney station, W. T. Harris.

College Mound and Elmo, O. P. Thomas.

Kemp circuit, P. G. Huffman.

Crandall circuit, E. B. Thompson.

Royse station, D. H. Aston.

Mabank mission, J. G. Forrester.

Chisholm circuit, W. J. Holder.

Greenville District—

O. S. Thomas, P. E.

Greenville:

Wesley, J. L. Pierce.

Kavanaugh, J. M. Sweeton.

Merit circuit, L. A. Hanson.

Greenville mission, N. C. Little.

Floyd circuit, C. W. Dennis.

Kingston circuit, A. W. Gibson.

Quinlan circuit, J. F. Sherwood.

Neola mission, to be supplied by J. D. McWhorter.

Lone Oak circuit, W. T. Morrow.

Commerce mission, R. B. Moreland.

Commerce station, R. C. Hicks.

Fairlie circuit, G. H. Adams.

Campbell circuit, J. E. Roach.

Wolfe City station, J. F. Alderson.
Celeste and Lane, E. L. Spurlock.
Leonard and Orange Grove, J. F. Morelock.
Conference missionary secretary, R. C. Hicks.

McKinney District—

F. A. Rosser, P. E.
McKinney station, W. A. Stuckey.
Farmersville station, W. D. Mountcastle.
Weston circuit, J. D. Hudgins.
Nevada circuit, E. G. Roberts.
Celina and Roseland, L. A. Burk.
Princeton circuit, W. A. Edwards.
Blue Ridge circuit, S. W. Miller.
Allen circuit, D. L. Cole.
Plano station, M. H. Neely.
Renner circuit, D. J. Martin.
Wylie circuit, J. N. Hunter.
Copeville mission, W. E. Kirby.
Frisco circuit, to be supplied by C. O. Jones.
Prospect circuit, W. A. Thomas.

Sulphur Springs District—

E. W. Alderson, P. E.
Sulphur Springs station, J. R. Wages.
Reilly Springs circuit, C. W. Jacobs.
Sulphur Bluff circuit, T. M. Kirk.
Mount Vernon circuit, C. R. Gray.
Cooper station, E. R. Edwards.
Ben Franklin and Pecan Gap, W. H. Stephenson.
Cumby circuit, J. B. Minnis.
Winnsboro station, R. H. Fields.
Como circuit, J. B. Adair.
County Line circuit, J. W. Blackburn.
Lake Creek circuit, J. W. Beckham.
Forest Home mission, to be supplied by A. C. Martin.
Weaver mission, to be supplied by W. B. Martin.
Hopewell mission, to be supplied by C. F. McKinney.
Klondyke circuit, to be supplied.

Gainesville District—

George S. Sexton, P. E.

Gainesville:

Denton Street, J. F. Pierce.

Broadway, J. M. Nichols.

Nocona and Montague, Franklin Moore.

Pilot Point station, T. J. Beckham.

Dexter circuit, to be supplied by J. H. Moreland.

Marysville circuit, L. F. Palmer.

Era and Bolivar, J. R. Atchley.

Rosston circuit, G. E. Holley.

Bonita circuit, W. J. Palmer.

Sanger and Valley View, G. F. Boyd.

Aubrey circuit, J. W. Tincher.

Burns mission, to be supplied by Samuel Black.

Woodbine circuit, R. E. Porter.

Belcher circuit, R. P. Buck.

St. Joe circuit, A. P. Hightower.

Montague circuit, to be supplied.

Ponder and Crum, L. G. White.

Greenwood circuit, J. P. Rodgers.

Bonham District—

J. H. McLean, P. E.

Bonham station, C. M. Harless.

South Bonham and Savoy, T. W. Lovell.

Bailey circuit, Atticus Webb.

Ector circuit, W. J. Bloodworth.

Gober mission, Robert L. Ely.

Dodd and Windom, L. P. Smith.

Honey Grove station, S. C. Riddle.

Honey Grove circuit, R. J. Smith.

Petty circuit, I. A. Thomas.

Ladonia station, A. F. Hendrix.

Brookston and High, J. T. Bloodworth.

Randolph circuit, J. C. Moore.

Trenton and Marvin, W. B. Bayless.

Lannius mission, A. H. Hussey.

Fannin mission, R. S. Gorsline.

Sherman District—

J. A. Stafford, P. E.

Sherman:

Travis street, P. C. Archer.

Willow street, C. H. Govett.

Sherman circuit, J. O. Davis.

Southmayd circuit, L. L. Naugle.

Bells circuit, J. D. Whitehead.

Van Alstyne station, J. B. Gober.

Denison station, J. W. Hill.

Denison mission, M. H. Read.

Pottsboro and Preston, D. F. Fuller.

Gordonville mission, B. T. Hayes.

Collinsville and Tioga, J. A. Old.

Gunter mission, to be supplied by W. B. Byers.

Whitesboro station, S. A. Ashburn.

Pilot Grove circuit, M. R. T. Davis.

Whitewright station, C. A. Spragins.

Howe circuit, S. L. Ball.

Agent North Texas Female College, J. M. Binkley.

Paris District—

E. H. Casey, P. E.

Paris:

Centenary, J. L. Morris.

Lamar avenue, I. T. Stafford.

West Paris, W. H. Wright.

Emberson circuit, E. S. Williams.

Roxton station, A. L. Scales.

Howland circuit, to be supplied by S. V. Powell.

Blossom, C. W. Clanville.

Marvin circuit, C. A. Corry.

Rosalie circuit, H. K. Agee.

Deport circuit, W. R. McCarter.

Woodland and Kanawha, W. B. Douglas.

Detroit station, N. G. Ozment.

Clarksville station, L. S. Barton.

Clarksville circuit, J. M. Langston.

Annona circuit, J. A. Wyatt.

White Rock, E. L. Egger.

Maxey mission, C. P. Combs.

Chicota mission, P. A. Edwards.

Bagwell circuit, to be supplied by W. T. Gray.

Douglas mission, to be supplied by W. H. Hood.

Conference Secretary of Education, A. L. Scales.

Bowie District—

F. O. Miller, P. E.

Bowie station, R. G. Mood.

Fruitland circuit, G. W. Whistler.

Decatur station, T. R. Pierce.

Decatur circuit, H. H. Vaughan.

Bellevue circuit, I. N. Crutchfield.

Rhome mission, J. B. Sims.

Boyd and Garvin, J. P. Lowrey.

Bridgeport mission, A. R. Nash.

Paradise circuit, T. P. Turner.

Crafton circuit, to be supplied.

Alvord circuit, John Moore.

Henrietta and Halsell, P. L. Smith.

Chico circuit, H. B. Johnson.

Wichita Falls station, J. C. Weaver.

Iowa Park mission, C. C. Davis.

Archer City and Holliday, S. Crutchfield.

Blue Grove circuit, J. P. Humphreys.

Jacksboro station, J. E. Vinson.

Benvanue circuit, to be supplied by George C. French.

Bryson mission, to be supplied by L. D. Cook.

Gibtown, to be supplied by J. B. Parr.

Transferred—P. R. Eagleberger, W. M. P. Rippey, T. L. Rippey, F. F. Threadgill, to the Indian Mission Conference; W. K. Strother, J. W. Rowlett, to the Texas Conference; O. C. Fontaine, to the St. Louis Conference; J. E. Crutchfield, to the Los Angeles Conference; Z. B. Pirtle, to the Northwest Texas Conference; W. E. Boggs, J. R. Roy, to the Louisiana Conference.

The Texas Conference, with its new accession of territory and numbers, met at Crockett on Decem-

ber 3, 1902, Bishop Hendrix in charge, James W. Downs secretary.

Who are admitted on trial? Allen Tooke, Lawrence B. Elrod, Bertram C. Anderson, Ross Williams, Monroe W. James, Charles W. Hughes, Harry Howard Davis, Francis M. Boyles, Reuben A. Waltrip, J. C. Key. Re-admitted: J. T. Farris.

Who are received by transfer from other conferences? H. C. Willis, W. T. McDonald, J. J. Rape, C. M. Thompson, J. M. Gaul, from the West Texas Conference; W. K. Strother, J. W. Rowlett, from the North Texas Conference; W. F. Packard, from the Missouri Conference; C. M. Cagle, from the St. Louis Conference; J. W. Treadwell, from the North Mississippi Conference; Eugene L. Crawford, from the Alabama Conference.

Who are located? W. W. Edgar, S. M. Thompson.

Who are supernumerary? J. W. Warlick, C. M. Davenport, Albert Little, J. B. Luker, A. A. Wagnon.

Who are superannuated? J. A. Smith, William Sproule, John Helpinstill, F. A. McShan, T. W. Blake, W. F. Turner, W. J. Nelms, Gideon Powledge, J. C. Mickle, G. S. Sandel, G. C. Stovall, R. W. Adams, R. W. Thompson, W. A. Sampey, S. W. Jones, C. L. Farrington, J. B. Hall, D. P. Cullen, C. H. Smith, H. M. Sears, John Adams.

What preachers have died during the year? Marion Donegan, George C. Hardy, Wesley Smith, Alexander E. Goodwyn.

Marion Donegan was born in Georgia in 1821. He came to Texas in 1848 and settled in Rusk County. He was licensed to preach in 1863, and admitted on trial into the East Texas Conference in 1867. He filled several circuits in East Texas, and retired in 1888. He was a great exhorter, and "if you heard

Brother Donegan pray you knew he was talking to God," says his memoir. He died in Nacogdoches County February 12, 1902.

George C. Hardy was born in Alabama in 1838, but came to Texas at an early day. He was converted and joined the church in 1858, and was licensed to preach soon after by R. Lane, presiding elder of the Jefferson district. He enlisted in the Confederate army and served through the war. After the war he continued as a local preacher until 1884, when he joined the East Texas Conference. After a couple of years he transferred to the North Texas Conference, but later returned to the East Texas. He ceased to travel in 1900, and died on October 5, 1902, in Cass County. He was a good man—faithful, upright, conscientious.

Wesley Smith died at the home of his son in Abilene on April 1, 1902. He was born in Robertson County, Tennessee, in 1815. Of strict Methodist parentage, he had good training in his youth and good educational advantages. He spent two years at LaGrange College, Alabama, then in charge of Robert Paine, afterwards a bishop. He was licensed to preach in Alabama in 1843. In 1851 he moved to Austin, Texas. He was admitted to the Texas Conference in 1856, and appointed to San Saba mission, becoming a pioneer in that unsettled country. His subsequent appointments were: Colorado mission, Columbus circuit, Alleyton mission, Eagle Lake circuit, Navadad circuit; transferred to West Texas Conference, and served Gonzales circuit and Victoria station. From 1871 to 1876 he was agent of the American Bible Society. Transferred back to Texas Conference, he took the superannuate relation, but spent a year or two on the effective list. His last

days were spent in and around Abilene. He wrote a booklet on his life, giving some interesting frontier experiences.

Alexander E. Goodwyn was a native of Indiana, born in 1828; removed with his parents to Louisiana; received good religious and educational advantages, and in 1846 was admitted to the Louisiana Conference. He reached the top in this conference, filling many districts and leading stations. In 1877 he was transferred to the Texas Conference and appointed to St. John's, Galveston. He was subsequently appointed to Bryan, Austin, Brenham, Huntsville, Chappell Hill, Marlin, and Flatonia, superannuating in 1899. He died on January 2, 1902. "He has left the fragrance of a pure and a successful life to the conference," says the writer of his splendid memoir.

Where are the preachers stationed this year?

Houston District—

G. A. Le Clere, P. E.

Houston:

Shearn Memorial, S. R. Hay.

Washington street, S. W. Thomas.

McKee street, G. H. Collins.

Tabernacle, Ellis Smith.

McAshan and City Mission, S. S. McKenney.

Galveston:

Central Church, A. J. Weeks.

West End, R. C. George.

Richmond, Nathan Powell.

Wharton and Hungerford, R. L. Bridges.

Rosenburg, to be supplied by J. R. Murray.

Alvin, G. W. Davis.

Bay City, C. N. Norton.

Sandy Point, to be supplied.

Columbia and Brazoria, J. W. Kelley.

Cedar Bayou, W. H. Brooks.

League City, L. P. Davis.

Angleton, E. L. Ingram.

Mont Bellview, J. M. Gaul.

White Oaks, to be supplied by L. L. Hursey.

Assistant missionary secretary, Seth Ward.

Beaumont District—

J. B. Cochran, P. E.

Beaumont:

First Church, V. A. Godbey.

North End, John E. Green.

Cartwright Chapel, A. G. Scruggs.

Port Arthur, F. M. Boyles.

Orange station, J. W. Johnson.

Liberty circuit, J. I. Weatherby.

Wallisville mission, to be supplied by S. D. Horger.

Leggett mission, J. C. Key.

Livingston circuit, to be supplied by E. P. Angell.

Silsbee mission, to be supplied by H. R. Taylor.

Jasper mission, to be supplied by L. Christian.

Woodville and Colmesneil, R. O. Bailey.

Kountze circuit, J. E. Short.

Jasper and Kirbyville, to be supplied.

Burkville circuit, J. T. Kirkpatrick.

Call circuit, M. W. James.

Sabine Pass and Port Neches, B. C. Anderson.

China and Sour Lake, to be supplied.

Student in Southwestern University, J. G. Pollard.

Brenham District—

C. F. Smith, P. E.

Brenham, L. M. Fowler.

Bellville, Allen Tooke.

Lyons, H. G. Williams.

Cameron, J. L. Massey.

Lexington, J. C. Stewart.

Cameron circuit, S. L. Burke.

Pleasant Hill, T. R. Cain.

Chappell Hill, B. W. Allen.

Sealy, A. C. Biggs.

Rockdale, I. M. Brice.
Davilla, C. E. Simpson.
Caldwell station, H. R. Kimbler.
Maysfield, J. D. Burke.
Fulsher and Brookshire, M. L. Lindsey.
Giddings, H. P. Smith.
Milano, J. W. Thompson.
Caldwell mission, M. L. Dickey.
Commissioner of Education, Southwestern University,
James Kilgore.
President Chappell Hill Female College, W. K.
Strother.

San Augustine District—

C. A. Tower, P. E.
San Augustine and Chireno, F. O. Favre.
Shelbyville circuit, J. W. Goodwyne.
Hemphill mission, to be supplied by J. R. Ritchie.
Center station, J. M. Adams.
Center circuit, J. M. Perry.
Teneha circuit, C. T. Cummings.
Carthage station, S. F. Chambers.
Timpson station, J. T. McClure.
Minden circuit, C. B. Smith.
Garrison circuit, W. W. Nunn.
Nacogdoches station, W. W. Watts.
Melrose circuit, D. S. Burke.
Lufkin station, A. S. Whitehurst.
Lufkin mission, Ross Williams.
Burke circuit, J. J. Rape.
Appleby mission, M. I. Brown.
Clayton circuit, J. F. Wagon.
Sexton circuit, to be supplied by B. R. Goodwyne.

Calvert District—

R. A. Burroughs, P. E.
Calvert, C. J. Oxley.
Lott, H. B. Urquhart.
Franklin circuit, H. H. Davis.
Bremond and Kosse, W. L. Pate.

Centreville, W. D. Gaskins.
Reagan circuit, J. W. Treadwell.
Rosebud, J. W. Bergin.
Franklin station, J. A. Beagle.
Fairfield, J. L. Russell.
Hearne and Wheelock, T. S. Williford.
Durango, W. E. Washburn.
Petteway, G. H. Phair.
Freestone, R. A. Waltrip.
Leon, to be supplied by M. L. Story.
Marlin, D. H. Hotchkiss.
Travis, D. W. Gardner.
Jewett, J. W. Holt.
Marquez mission, to be supplied by J. H. Garrett.
Student at Vanderbilt, W. J. Morphis.

Huntsville District—

C. A. Hooper, P. E.
Huntsville, H. M. Whaling.
Madisonville station, C. U. McLarty.
Bryan, E. L. Shettles.
Navasota, W. F. Davis.
Hempstead, A. S. J. Haygood.
Montgomery and Plantersville, J. C. Cameron.
Dodge, J. C. Huddleston.
Prairie Plains, H. T. Hart.
Zion, to be supplied by H. D. Huddleston.
Millean and Courtney, J. P. Skinner.
Anderson, W. W. Horner.
Waller, C. H. Adams.
Willis and Conroe, W. T. McDonald.
Cold Springs, E. S. Hursey.
Waverly mission, to be supplied.
Chaplain in U. S. Army, E. P. Newsom.
Chaplain to State Penitentiary, S. H. Morgan.

Palestine District—

J. B. Sears, P. E.
Palestine station, H. C. Willis.
West Palestine mission, H. J. Hayes.

Beaver Valley circuit, Jesse Lee.

Brushy Creek circuit, J. W. Bridges.

Elkhart circuit, J. E. Morgan.

Grapeland circuit, C. M. Cagle.

Augusta mission, to be supplied by F. E. Luker.

Kennard circuit, to be supplied by J. W. Allbritton.

Crockett station, E. L. Crawford.

Crockett circuit, W. S. Easterling.

Trinity and Lovelady circuit, J. W. Mills.

Alto circuit, I. F. Pace.

Rusk station, L. B. Elrod.

Jacksonville station, B. H. Greathouse.

Jacksonville circuit, J. M. Smith.

Mt. Selman circuit, to be supplied by J. W. Griffin.

Chaplain to East Texas Penitentiary, J. L. Dawson.

Conference secretary of missions, J. B. Sears.

Conference secretary of education, B. H. Greathouse.

Marshall District—

C. R. Lamar, P. E.

Marshall:

First Church, J. B. K. Spain.

North Side and Harleton, Gus Garrison.

Harrison circuit, W. W. Gollihugh.

Arleston circuit, W. W. Graham.

Jefferson circuit, J. W. Rowlett.

Kellyville circuit, J. W. Cullen.

Longview: Kelly Memorial, I. Alexander.

Coffeyville mission, O. A. Shook.

Hallville circuit, G. W. Riley.

Beckville circuit, J. C. Carr.

Kilgore circuit, M. F. Daniel.

Henderson station, G. E. Cameron.

Church Hill circuit, A. J. Anderson.

Henderson circuit, to be supplied.

Tyler District—

J. T. Smith, P. E.

Tyler:

Marvin, W. F. Packard.

Cedar Street, Leon Henderson.

St. Paul, L. A. Humphries.

Lindale circuit, G. R. Hughes.

Mineola station, G. V. Ridley.

Big Sandy mission, T. T. Booth.

Emory circuit, to be supplied by W. M. Foster.

Grand Saline circuit, A. Methvin.

Wills Point station, J. B. Turrentine.

Canton and Edgewood, D. L. Cain.

Edom circuit, A. A. Kidd.

Malakoff circuit, Jesse Willis.

Meredith circuit, A. Nolan.

Athens station, C. B. Garrett.

New York circuit, to be supplied by D. F. Pulley.

Troupe and Overton, T. J. Milam.

White House circuit, P. R. White.

Golden mission, to be supplied by S. W. Lowe.

Wills Point circuit, to be supplied.

Trans Cedar mission, to be supplied by C. W. Young.

Pittsburg District—

James W. Downs, P. E.

Leesburg circuit, W. W. McAnally.

Musgrove Springs, to be supplied by J. M. McCain.

Quitman circuit, to be supplied by Ed J. Morgan.

Gilmer circuit, L. H. McGee.

Daingerfield circuit, J. S. Mathews.

Cason mission, to be supplied by J. A. Carr.

Mt. Pleasant station, F. A. Downs.

Winfield circuit, T. B. Vinson.

Naples circuit, W. T. Melugin.

Linden circuit, S. N. Allen.

Atlanta station, C. B. Cross.

Queen City circuit, to be supplied by B. C. Ansley.

Redwater mission, W. T. Ayers.

Texarkana:

State Line, O. T. Hotchkiss.

Rose Hill mission, C. W. Hughes.

New Boston and De Kalb, Stewart Nelson.

Dalby Springs circuit, J. M. Mills.

New Boston mission, J. B. Gregory.

Transferred—J. D. Dorsey, B. L. Glayner, J. T. Farris, to the West Texas Conference; J. R. Murray, to the Montana Conference.

And so, with the end of the conference season of 1902, we bring our History to a close. If any reader of this volume is disappointed in finding that it does not bring our history "down to date," perhaps it will alleviate that feeling somewhat when the author confesses that he is also disappointed in not being able to cover more of this modern era. It is the period in which the writer's own ministry has been spent, and in it he has seen romance, heroism, and achievement in church life sufficient to inspire the dullest pen. But, with this author's style of writing history, his slow progress and loitering along the way, questioning every witness, pursuing every butterfly of a clue, reading every epitaph, we have filled up the pages of another volume before we ever reached the day of our own admission on trial. And besides all this (in the strictest confidence) the author is writing the history of his own life and must reserve the modern era for his own personal ramblings and observations.

For the past eighteen years we have made the history of the rise and progress of Methodism in Texas our chief study. It has been interesting; at times all absorbing. The Methodism portrayed in our pages, with all its faults, we love and venerate as we do our own mother. But with the publication

of this volume we feel that we are through with this particular line of work. If the reader derives one-half the pleasure in reading his pages as the author did in writing them, then we are both well rewarded for our labor.

THE END

I N D E X

Note—As in the case of the first volume of this History, the chief object of this Index is to show the names of all the preachers who labored in Texas during the period covered, with the manner of their entering the work; as by admission on trial, abbreviated adm. in this Index; by transfer as indicated by tr. Other abbreviations used will suggest their own meaning; as biog. for biography, etc.

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